

THE ECLECTIC REVIEW,

FOR DECEMBER, 1815.

Art. I. *A Journey through Albania, and other Provinces of Turkey in Europe and Asia, to Constantinople, during the Years 1809 and 1810.* By J. C. Hobhouse, Second Edition, 4to. 2 vols. pp. 1152. Price 5l. 5s. Cawthorn, 1813.

WE deem it wholly unnecessary to explain the causes, generally of a quite accidental nature, which may have put a respectable book greatly out of the order of time in our critical records. Some apology might otherwise be due to Mr. Hobhouse for the delay we have suffered to take place in regard to our notice of the present work.

Mr. H.'s book has been favourably received by the public, and he has taken his rank advantageously among our adventurous young scholars, who have sought amusement and wisdom in the direction of the rising sun. Perhaps we may be tempted to think that the consideration of their number, and of the disposition laudably indulged by so many of them to inform the world of the course and events of their peregrinations, might properly have been allowed to have somewhat more influence in compressing and shortening Mr. H.'s narration. The regular fulness and minuteness of story, which are highly acceptable and gratifying in some of the scenes, might in others have been advantageously quickened into a rapid course of brief notices. We will acknowledge to have had at times some little sense of fatigue, particularly during the first stage, from Malta to the quarters of that singular personage, the despot of Albania. With all praise to the integrity that rigidly refrains from fiction and poetical exaggeration, and relates the series of plain facts, it may be permitted to insinuate that many a day's story of such facts, even in the precincts of that once was Greece, may go, as to the interest of readers, nearly to the same account as the traveller's slumbers and dreams. Doubtless, it may be very mortifying that so much should be done for what shall appear so small a result; that an intelligent observant man shall be moving day after day over plain and hill, through wood and glen, in fair weather and foul;

with all his faculties and senses kept on the alert ; with literally myriads of successive sights and sounds coming to his eyes and ears ; with a large train of divers two-footed and four-footed animals ; with considerable toil and inconvenience, and very great expense ; and in a country a great way from home, among outlandish visages, costumes, and dialects,—and that such a day, with all these varieties, shall really have nothing that can be interesting to the public. It is difficult to be convinced that such a combination of exertion, apparatus, and scene, can be only just for a man's own self. But men must be constrained to find that a very large proportion of the economy of their life and action, in whatever scene, is plainly for no other than this individual personage. Travellers, especially, want to be taught this lesson;—which they would be greatly assisted to learn by reflecting, that dust is but dust, rain but rain, wet clothes but wet clothes, a brook but a brook, a bridge but a bridge, a copse but a copse, eating but eating, &c. &c. &c. &c. in whatever part of the world these things occur, and whatever mortal man it may be that has been enabled to bear testimony to their occurrence.

We do not mean to charge strongly on Mr. Hobhouse, the kind of fault indicated in these remarks ; but we will acknowledge they have been suggested by a certain slight sentiment of impatience, with which we have here and there gone through a portion of his work.

Just mentioning that Mr. H. and his 'Friend,' (Lord Byron,) left Malta on the 19th of September, 1809, and four days afterward obtained their first sight of Greece, we shall pass over a considerable space, in which, nevertheless, some particulars of curious and useful information are introduced, and meet them at Ioannina, the capital of Ali, Pasha of Albania, a province identical, speaking in a general way, with the ancient Epirus. Very striking were the impressions made on the minds of the travellers at the first view of the city, and their entrance ; but nothing will strike the reader so much as the *harmonious* quality of these impressions.

' A gleam of sunshine afforded us an opportunity of contemplating the fine prospect of the city and its neighbourhood. The houses, domes, and minarets, glittering through gardens of orange and lemon trees, and from groves of cypresses—the lake spreading a smooth expanse at the foot of the city—the mountains rising abruptly from the banks of the lake—all these burst at once upon us, and we wanted nothing to increase our delight, but the persuasion that we were in sight of the Acherusian lake, of Pindus, and of the Elysian Fields. But we had not yet perused the topography of Pouqueville.

' We soon entered the suburbs. On our left hand were Turkish

tomb-stones, and shops to the right. As we passed a large tree on our left, opposite a butcher's shop, I saw something hanging from the boughs, which at a little distance seemed to be meat exposed for sale; but on coming nearer, I suddenly discovered it to be a man's arm, with part of the side torn from the body, and hanging by a bit of string tied round one of the fingers.' 'We learnt that the arm was part of a robber, who had been beheaded five days before, and whose remaining quarters were exposed in other parts of Ioannina.'

Anticipating the most violent invective exclamations against Turkish barbarity, Mr. H. drily remarks, that 'a stranger passing through Temple-Bar fifty years ago, might have concluded the English to be of that character.'

The man that looks over all this beautiful domain, and its living men, and its suspended pieces of dead men, with that strange and bewitching consciousness with which no other man can look over the scene,—the consciousness of being master of it all,—was, at the time of the visit, at a distance from this central point of his dominion: he was even gone near to a position where he could not preserve the perfection of this same delectable consciousness; but possibly the vivid anticipation of carrying it thither ere long, might be nearly as gratifying. He was gone to 'finish a little war,' as the travellers were told, in a style of apology for his absence, by his secretary, and the Greek primate of the city, who waited on them with congratulations, and a profusion of fine things in the way of compliment, and bringing the Pasha's request that they would visit him at his military head-quarters, for which purpose an escort was placed at their command.

But they wished first to take a look round them where they were; and it was proper they should pay their respects to the grandees who had remained in the city, as representative of the absent potentate. These were three of his grandsons, a son of Mouctar Pasha, who has distinguished himself in fighting the Russians, and two sons of Veli, Pasha of the Morea, the second son of Ali. These personages held their state in the palaces of the family, their respective ages being twelve, ten, and seven years. There are few things in the book more curious than the description of the manner in which they comported themselves in these ceremonious interviews. Each of them enacted, with marvellous completeness, the part of a mature personage, maintaining with apparent facility a sedate and graceful dignity, excepting that in one instance, when the party were walking to see the different apartments of the palace, nature came out, through the stately manhood of seven years old, in a propensity to take a little skip: a slight grave admonition from his Highness of twelve, instantly restored the dignity of deportment. As these portions

of the dynasty moved along the streets, the people paid them the greatest reverence, mingled however, with something indicating a strong feeling of kindness, especially toward the Bey of ten years old.

Ioannina is conjectured by our Author to be, 'after Salonika and Adrianople, and perhaps Widdin, the most considerable place in European Turkey. In its utmost length it may be perhaps two miles and a half; and in breadth, though in some places it is much narrower, nearly a mile.' Many of the houses are large and well built, having court-yards furnished with orange and lemon trees, and other means of making the residences agreeable; but presenting a gloomy appearance to the street, from the form and constantly closed state of the entrance, and the smallness of the windows, latticed with cross bars of wood. The number of inhabitants is quite a matter of conjecture, but Mr. H. thinks thirty-five thousand the very lowest guess bearing any probability. 'Of the number, whatever it may be, one-tenth perhaps are Mahomedans, and the remainder Christians, with a few Jews:' a considerable proportion, it seems, of these Christians, are Greeks, 'partaking in every particular of the manners and customs of the Greeks of the Morea, and neither wearing the Albanian dress nor speaking the Albanian language. Many Albanians also are of the Greek church.'

Some account is given of the trade of the place, in which almost all the Greeks are engaged. The traveller happened to be there at the time of an annual fair, at which all the tradesmen are obliged to shut up their shops in the city, and set up booths in the plain. It is very much by means of this exposure and assemblage of wares, that the Vizier gets a knowledge of the property of his good subjects.

Here are the goods imported from the Ionian Islands, and the ports of the Adriatic formerly, but now mostly from Malta, in Sclavonian vessels under the Turkish flag. Various articles are enumerated. The goods for export are oil, wool, cotton, and tobacco for the ports of the Adriatic and Naples; 'and for inland circulation, through Albania and Roumelia, spun cottons from the plains of Triccala, stocks of guns and pistols mounted in chased silver, both plain and gilt, and also embroidered velvets, stuffs, and cloths, which are here better wrought than in any other part of Turkey in Europe.' The Greeks of this city excel in embroidery; but there was no person in the whole place who could mend an umbrella; and 'only one man, a poor Italian, was capable of making a bedstead.' It is not easy to conceive what detriment to the public weal even so shrewd and vigilant a philanthropist as Ali

Pasha should have apprehended in the existence of some good mechanics, that he should have resolved to make his city uninhabitable to all such dangerous animals. 'The only encouragement,' says Mr. H. 'an able mechanic, would meet with, would be employment at the Vizier's palace, without receiving any emolument. This is of itself sufficient to put a stop to every exercise of ingenuity.' Is it that with all such ingenuity this great statesman has associated some idea of political machinations?

With respect to the topography of the city and vicinity, the traveller is at a loss to identify it with any of the classical localities. He laughs at the confident assumption with which Pouqueville ascertains the Acherusian Lake, the Acheron, and in a particular forest, four leagues from Ioannina, the grove of Dodona; and at the effrontery with which he affirms that the plains are denominated by the people at this day the Elysian Fields, and that there is a stream which they call Cokytos. But in two high ridges to the north and east, named Tomorh and Metzovo, Mr. H. consents to recognise Tomarus and Pindus.

A journey of several days in a north-westerly direction, through a country affording great diversity, and sometimes great beauty and extent of views, but presenting in some parts a miserable spectacle in the state of the inhabitants, oppressed by the exorbitant taxation of the Pasha, brought the travellers to Tepellenè. This was the native place of that despot, and was at that time honoured with his presence, while he was prosecuting his war against the Pasha of Vallona, whom he had reduced to shut himself up, and was now besieging, in Berat, one of his fortified towns.

On his arrival at Tepellenè, Mr. H. takes occasion to notice the unformal quiet manner in which the Mussulmans performed their devotions, and the perfect security to those who pray, of suffering no disturbance from those who do not.

'The prayers, which last about ten minutes, are not said aloud, but muttered sometimes in a low voice, and sometimes with only a motion of the lips; and, whether performed in the public street or in a room, excite no attention from any one.' 'The Albanians are not reckoned strict Mahomedans; but no Turk, however irreligious himself, is ever seen even to smile at the devotions of others; and to disturb a man at prayers would, in most cases, be productive of fatal consequences.'

One expression here, would seem to, allow an inference that some material portion of the Mahomedans, (for that is the sense in which Mr. H. uses the denomination Turk,) are, in their way, 'irreligious'; a fact of which we were not aware. It was the

time of the Ramazan, or Mahomedan Lent, during which the fasting lasts till sunset, to be followed, through the night, by festivity, and as much noise as may comport with Turkish gravity; with the never-failing intermixture still of religion.

‘We were disturbed during the night by the perpetual carousal which seemed to be kept up in the gallery, and by the drum, and the voice of the “muezzinn,” or chanter, calling the Turks to prayers from the minaret of the mosck attached to the palace. This chanter was a boy, and he sang out his hymn in a sort of loud melancholy recitative. He was a long time repeating the purport of these few words:—“God most high! I bear witness that there is no God but God: I bear witness that Mahomed is the Prophet of God. Come to prayer; come to the asylum of salvation. Great God! There is no God but God!”—The first exclamation was repeated four times, the remaining words twice, and the long and piercing note in which he concluded this confession of faith, by twice crying out the word “*hou*,” still rings in my ears.’

We find no acknowledgement of any additional cause of restlessness, from the busy anticipative workings of fancy representing the visage, so soon to be beheld, of undoubtedly one of the most inspirited and imposing conformations of flesh and blood in the eastern parts of the world. But there is a weak part even in Englishmen, in approaching to encounter the ‘*vultus instantis tyranni*.’ The next day came the summons to the trial.

‘The officer of the palace preceded us along the gallery, now crowded with soldiers, to the other wing of the building, and leading us over some rubbish where a room had fallen in, and through some shabby apartments, he ushered us into the chamber in which was Ali himself. He was standing when we came in; which was meant for a compliment, for a Turk of consequence never rises to receive any one but his superior, and, if he wishes to be condescending, contrives to be found standing. As we advanced towards him, he seated himself, and desired us to sit down near him. He was in a large room very handsomely furnished, and having a marble cistern and fountain in the middle, ornamented with painted tiles, of the kind which we call Dutch tile.

‘The Vizier was a short man, about five feet five inches in height, and very fat, though not particularly corpulent. He had a very pleasing face, fair and round, with blue quick eyes, not at all settled into a Turkish gravity. His beard was long and white, and such a one as any Turk would have been proud of; though he, who was more taken up with his guests than himself, did not continue looking at it, or smelling or stroking it, as is usually the custom of his countrymen, to fill up the pauses of conversation. He was not very magnificently dressed, except that his high turban, composed of many small rolls, seemed of fine gold muslin, and his attaghan, or long dagger, was studded with brilliants. He was mightily civil; and said he considered us as his children,’ p. 109.

There is something strongly indicative of superiority of mind in the ease, vivacity, comparative neglect of ceremony, and absence of the pomp of state, about this man.

'We took pipes, coffee, and sweetmeats, with him: but he did not seem so particular about these things as other Turks whom we have seen. He was in great good humour, and several times laughed aloud, which is very uncommon in a man of consequence; I never saw another instance of it in Turkey. Instead of having his room crowded with the officers of his court, which is very much the custom of the Pashas and other great men, he was quite unattended, except by four or five young persons very magnificently dressed in the Albanian habit, and having their hair flowing half way down their backs; these brought in the refreshments, and continued supplying us with pipes, which, though perhaps not half emptied, were changed three times, as is the custom when particular honours are intended for a guest.'

This superiority to the pompous formality and ostentation of rank, is the more remarkable, from the circumstance of his having risen from poverty and insignificance; a change of condition which, when effected through any other medium than superiority of mind, is almost infallibly accompanied with a great solicitude about state, and shew, and etiquette. Indeed, we fear the case may have been heard of, in which even talent itself, in ascending from a humble condition to something of rank in society, has been attended with, and turned to ridicule by, this contemptible littleness.

Mr. H. goes into some extent of historical exposition of Ali's life and character. His father was 'a Pasha of two tails, but of no great importance. At his death the son found himself possessed of nothing but his house at Tepellenè; and it is not only current in Albania, but reported to be even the boast of the Vizier himself, that he began his fortune with sixty paras and a musket.' He made himself master of one village after another; played the freebooter on a constantly enlarging scale, paying his troops with plunder, taking care however to secure such a share to himself that he was at last enabled to purchase a pashalik of an inferior order. He soon schemed or fought himself into the superior one of Ioannina, in which he was confirmed by a firman from the Porte. The better was he able to fight away against all the surrounding Pashas, against whom he was, probably, as dexterous at finding legitimate causes of war, as if he had been brought up in one of the Christian courts of Europe. Nor was he wanting in the requisite craft for less expensive enterprise. He contrived, for instance, to poison the Pasha of Vallona, by a cup of coffee, and then obtained the daughters of that Pasha's successor as wives for his two sons, who were in due time manœuvred, by the same adroit and powerful

hand, into the possession of pashaliks. The one of these, Mouctar, is represented as eminently brave ; the other, Veli, as distinguished by all his father's ambition and policy. Mouctar has commanded, with great eclat, the Albanian quota to the imperial armies ;—for Ali still preserves some forms, and furnishes some tributary acknowledgement of allegiance to the Grand Signior. He has even personally served under the banners of the Sultan ; but no cunning could ever inveigle him to court, nor catch him in any of the snares that were repeatedly laid for the purpose of taking his head thither without him, ' a present,' says Mr. H. ' which would have been most acceptable to the ' Porte ever since the commencement of his career.' Stories are told of the skill and courage with which he has frustrated the schemes for obtaining this gratification. Repeated offers have been made him of the high office of Grand Vizier ; but he, good simple man, had not ambition enough for that. In short, he holds his extensive dominions virtually in defiance of his nominal superior, and governs and enlarges them just as he pleases.

Mr. H. has made a laudable attempt at the physical and moral geography of these dominions, comprehending, he was informed, no less than fifty small provinces. Some knowledge of such a subject may some time find an occasion of being brought into use ; it is well to have the information within reach ; but, at the same time, few kinds of reading can be less attractive than an enumeration of districts which have individually no manner of interest, and which all together seem but just worth the use they are put to, that of composing a dominion for a robber turned into a king. The people of most of them were of such a quality, and in such a state, that it has ultimately become a favour conferred on these provinces that this robber should take them under his management.

' Many of the parts which now compose his dominions, were peopled by inhabitants who had been always in rebellion, or had never been entirely conquered by the Turks ; such as the Chimeriotes, the Sulliot, and the nations living among the mountains in the neighbourhood of the coast of the Ionian Sea. Besides this, the woods and hills of every part of his government were, in a manner, in possession of large bands of robbers, who were recruited and protected by the villages ; and who laid large tracts under contribution : burning and plundering the districts under the Pasha's protection. Against these he proceeded with the greatest severity ; they were burnt, hanged, beheaded, and impaled ; and have disappeared from many parts, especially of Upper Albania, which were before quite subject to these outlaws.'

' It is by such vigorous measures that the Vizier has rendered many parts of Albania, and the contiguous country, perfectly accessible, which were before annually over-run by robbers ; and consequently, by opening the country to merchants, and securing their

persons and goods, has not only increased his own revenues, but bettered the condition of his subjects. He has built bridges over the rivers, raised causeways across the marshes, laid out frequent roads, adorned the country and the towns with new buildings, and by many wholesome regulations has acted the part of a good and great prince, without perhaps a single other motive than that of his own aggrandisement.

‘The influence of Ali extends far beyond the limits of his dominions, and is feared and felt throughout the whole of European Turkey.’ p. 117.

A variety of facts are related by our Author, in illustration of the desperate pertinacity with which the robber tribes have clung to their habits; insomuch that this worthy reformer, Ali Pasha, would doubtless be moved to laugh again at the suggestion of the possible efficacy of any milder process of melioration. Perhaps, at the same time, he would have the honesty to confess, that this most barbarous and sanguinary discipline is not more agreeable to his judgement than to his taste. At least it is probable these savage inflictions cost him just as much in painful sympathy, as he would feel at the cutting and burning of briars and thorns to clear a path through a brake. His justice and revenge are quite of a piece; and whether the victims are men or women, seems nearly the same to him. Several acts are related of revengeful and hideous cruelty perpetrated on women. The quiet treachery with which, when that mode suits him best, he can prepare his tragedies, renders the catastrophe the more horrible. At the first interview of the Englishmen with his Highness, they noticed that Vasily, their Albanian attendant, was spoken to by him in something like the easy style of old acquaintance. Afterwards,

‘On telling this man that the Vizier seemed well acquainted with him, “Yes,” he replied, “he ought to be well acquainted with me; for I have come down with the men of our village, and broken his windows with shot, when he did not dare to stir out of Tepellenè.” “Well,” he was asked, “and what did Ali do to the men of your village?” “Nothing at all; he made friends with our chief man, persuaded him to come to Tepellenè, and there roasted him on a spit; after which we submitted.”’ p. 115.

With fully enough, we think, of solicitude to guard against the home-prejudices with which, Mr. H. says, travellers are apt to suffer their judgements of persons in other nations to be biassed, he attempts some little extenuation of the Pasha's atrocity, by extending the condemnation to the Turks in general. Among them ‘the life of man is held exceedingly cheap, more so than any one who has not been in the country would believe; and murders, which would fill all Christendom with horror, excite no sentiments of surprise or apparent disgust, either at Constan-

‘tinople, or in the provinces; so that what might, at first sight, appear a singular depravity in an individual, would, in the end, be found nothing but a conformity with general practice and habits.’ As to the destruction of women, the Albanians, if possible, hold it a more trifling matter than the people of any other part of that barbarian empire. The sex are systematically regarded and treated with contempt, and even aversion; are estimated, according to our traveller, very much in the same way as cattle. ‘The habit of life of the men, which forms almost all of them into bands of soldiers or outlaws, appears to render them quite independent of the other sex, whom they never mention, nor seem to miss in their usual concerns and amusements.’ The unfortunate beings, however, are not so far forgotten as to escape the imposition of hard labour, which is animated and rewarded with the frequent discipline of blows. Among the men, so much estranged from domestic society, and mainly living in gangs, the most nefarious vices prevail ‘to an extent,’ says Mr. H. ‘of which no nation perhaps, either modern or ancient, unless we reluctantly except the Thebans, can furnish a similar instance. Even the Gothic Taifali (I must refer to Gibbon, chap. 26, for their depraved institution) could not be quoted against this assertion, and sufficient proof should be given of its truth, were I not aware of the propriety of the maxim approved, or probably invented, by the great Latin historian; “*Seclera ostendi oporteat, (dum puniuntur) flagitia abscondi*”’

By express descriptions, and numerous illustrative facts, the traveller has given a very ample view of the character of these Albanian tribes; and on the whole it must be acknowledged to be a disagreeable and odious one. They are at once indolent and restless; jealous and arrogant as to their own rights, and scornful of the rights of other people; proud, irritable, revengeful, and in every sense of the word barbarous. That kind of energy and independence, in which they so far excel the other nations comprehended within the Ottoman empire, would doubtless be a fine feature of a national character that had any real virtue and civilization at its basis; but as the case is, these distinctions do little more than constitute them a superior species of wild animal; as an assemblage of lions and tigers would make a much more imposing spectacle than one of wolves and bears.

It is something in extenuation, that when it becomes a point of honour and pride to act right, they may be relied upon; as when they are engaged for defenders or guides. In one gloomy and romantic situation (p. 196.) where there was reason to apprehend the haunting of robbers near the nightly encampment of the travellers, they derived confidence rather than felt uneasiness, from knowing that every man of their escort had

been himself a robber, and that the most respectable officer of it had been, within a few years back, the notorious captain of one of the most formidable associations of robbers in the country.

Indeed, a very large proportion of the military men have been of this profession; 'and,' says Mr. H. 'as no disgrace is attached to plundering upon so large a scale, it is very common to hear a man say, "when I was a robber." Robbing and stealing are reckoned two entirely different things. Very few among them are ever guilty of the latter vice; not so many, perhaps, as of the lower orders in many other nations.' He gives a very curious account of the economy of the banditti, and especially of their mode of fighting, which, when they have to encounter any thing approaching to an equal force, is managed in a manner to give it the air of a dexterous, diversified, savage amusement, both parties scattering and gliding about among trees and rocks, and watching to fire at one another at every visible movement. The passion is so strong for this lawless and adventurous mode of life, that there is too much reason to fear the death of Ali may be the signal for numbers breaking away from their present state of coerced order, into their mountain dens and their former vocation.

It does not appear that the denomination of Christian has any preventive virtue upon the bearers of it, against the vices of the country. They are things in which the adherents of the opposed religions can symbolize, while a due separation is faithfully preserved with respect to religious tenets and ceremonies; for Mr. H. contradicts Lady M. W. Montagu's assertion of the conformity of many of the Albanians to both the modes of worship: "They go to the moscks on Fridays, and to the church on Sundays, saying, for their excuse, that they are sure of protection from the true Prophet; but which that is, they are not able to determine in this world." Mr. H. could not hear, he says, of 'any instance of so philosophical an indifference, or rather of so wise a precaution.'—It is not for us to say what would have been exactly the form of this lively second-thought, if the Author had given it out in the full expression of what it means or implies. Brevity is so little his habit in other matters, that it would have been no marked excess of amplification, had he taken the assistance of a few more words, to announce clearly the position, (if that be the thing implied,) that in point of evidence the religions of Mahomed and of Christ, are on a level.

While the people have neither the philosophy to despise both the religions, nor the *prudence* to cultivate them equally, they manifest nevertheless either a liberality or an indifference, which appears more nearly than in any other part of the empire, to equalise the condition of the adherents of the established, and

the dissenting faith. The high spirit of nationality—the pride they equally and sympathetically feel in being Albanians—places each of them in the other's view on a more advantageous ground than their religion. Even the Greek part of this mountaineer population, seems somewhat less abject than that miserable race as beheld in the other provinces of Turkey.

The redoubted Ali, it is said, was but a very indifferent Mussulman in his early life; but, arrived at the age of sixty, though he was not become particularly impatient to exchange Albania for paradise, he had, nevertheless, judged it prudent, as Mr. H. was informed, to shew somewhat more complaisance to the Prophet. It was lucky that he should not, during the season of this reformation, have been accessible or obsequious to any of those spiritual doctors, who would have inculcated that a sacrifice of Nazarenes would be the most acceptable to that vile object of adoration.

Albania could not be the most interesting scene of our traveller's movements and observations; but being previously much the least known, it has furnished more novelty of information than the other tracts he surveyed. We have therefore devoted to this part of the book a great proportion of the space allotted for the whole, and shall employ but few pages in recounting the principal positions in the long sequel of the journey and the book.

The course of the travellers was directed to regions of stronger enchantment. Mr. H. does not state how far it was possible to be abstracted in visionary anticipations, and whether they could be felt exquisitely, amid the rude and incommodious circumstances incident to travelling, by sea and land, with cumbrous equipage, and tedious progress, among barbarians. Amid dirt and all manner of coarseness, amid rugged roads, unpleasant lodgings, indifferent fare sometimes, and a certain measure even of danger,—were the images and sentiments respecting ancient Greece, and its actual ground and monumental remains so soon to be beheld,—were they as vivid, as poetical, as sublime, here on the immediate border, as they had often been in academic bowers, or apartments adorned with antiques, or splendid libraries and galleries, at the distance of several thousands of miles? But, indeed, it is not strange if, under the consciousness of the duty of constant enthusiasm on classical ground, the pilgrim of taste should be reluctant and ashamed to confess how sensible he was to much humbler wants than those of poetic fancy; how often he could forget, when they were within sight, the mountain-summits gilded with fictions of the immortals, in an attention to a bad road; how much more obtrusive on his senses were the degraded or the vexatious people of living existence, than the images or shades of ancient phi-

losophers, heroes, and demigods, were obvious to his imagination; in short, through how large a portion of the time there was a suspension of the fascinations appropriate to the scene.

These must, however, have been considerably strong upon him at Delphi, where he gazed on the eminences and inhaled the atmosphere of Parnassus, and drank of the Castalian rill. But in a cave in which he was informed that he was standing over a pit of fifty cubits deep, he felt no influence to constrain him to credit his guide's averment, that this was the very spot where the Pythia raved her oracles. And (though vivacity be not perhaps the most prominent quality of the book) we can fully believe his declaration that, a few days later, he was as little sensible of any thing like the ancient effects of the Cave of Trophonius. It is true, nothing more than the entrance of that formidable conjurer's den is now accessible. 'It is evident,' he says, 'that in order to practise their mysterious jugglery, the priests must have excavated much of the inner part of the hill. But these interior caverns, if they still remain, have now no entrance to them, except a very small hole, which there is to the left of the arch, may be supposed, as the Greeks affirm it does, to lead to them.' We shall have this matter, and many other such, completely investigated one of these days. Meanwhile, how often the readers of travelling journals are to be vexed that the transient inspector should not, in particular places, have had the time and all the means for penetrating every haunt of mystery.

From a small hill at Thebes, Mr. H. looked round on a most interesting circuit of country, including Mounts Parnassus, Cithæron, and Helicon, the ruins of Plataea, and the Asopus, now flowing without a name. He visited the fountain of Dirce, and what were shewn as the ruins of the house of Pindar. Thebes is a very poor place; and the following is the description of the first halting station on the road thence toward Athens.

'We arrived at a most miserable and half-deserted village, called Scourta. Here we passed our Christmas Eve, in the worst hovel of which we had ever been inmates. The cows and pigs occupied the chamber, where there were racks and mangers and other appurtenances of a stable, and we were put in possession of the upper quarter. We were almost suffocated with the smoke, a common calamity in Greek cottages, in which the fire is generally made in the middle of the room; and the roof, having no aperture, was covered with large flakes of soot, that sometimes showered down upon us during the night.'

On the road, next day, just on their reaching the top of a mountain, their attention was suddenly roused by their guides with the eager exclamation "To Chorio,"—the town!—and

they saw a considerable town rising round an eminence on a distant plain, and could already distinguish from the mass the structures on the summit. This was no other than that renowned spot, the glory and the dishonour of the earth; the place where Mind alighted from heaven, as by some peculiar determination, in vast excess, revealing itself in emanations of matchless beauty and radiance, and perverting its ethereal riches into offerings the most costly that the world ever had the power to make, to idols, delusive phantasms, vices, and demons; the place whose ancient eloquence, and grace, and subtilty, and seductions of genius, are now, so many ages since they deserted their original scene, in a daily progress to extend their influence, inseparably mingling with literature and cultivation, over the whole earth.

An ample account of the present state of Athens, from so diligent an investigator and so clear a describer, could not fail to be very interesting. The survey was extended to every object known or reported to be worth special attention in the town and vicinity; and the excursions from the head-quarters were contrived to traverse the greatest part of Attica, and reached as far as Sunium. As to this itinerary, it might be very proper to mark each point and circumstance of it; but to the greatest number of readers, who will feel but little interest in the minutiae of the modern topography of the country, excepting the environs of the city of the heroes and the Muses, and two or three scenes of the most memorable transactions, such as Marathon, a considerable portion of the detail will be tedious. The remains and vestiges of that city itself we are never tired of exploring, in the company of a man of intelligence and taste like our Author. The gratification is very deeply alloyed, however, by what he concurs with all contemporary informants in stating—the accelerated and prodigious rapidity of the process of dilapidation and destruction. It seems, that of some considerable objects remaining in the time of Stuart, Leroi, and Chandler, that is, so lately as within about half a century, there is now hardly a trace to be found. Even the old Count de Choiseul, who was on the spot in 1784, will be able to exhibit, whenever the long delayed concluding part of his splendid work shall appear, representations of some objects which can never be represented again. It is deemed probable, that the last century and a half, or a somewhat shorter period, may have effected more in the way of destruction, than all the former ages and barbarian ravages. Even the ten years preceding Mr. H.'s visit, had carried on the process in a ratio, according to which a comparatively very short time will suffice to extinguish the last enchantments of beauty still hovering about those marvellous ruins, and to reduce those ruins to melancholy heaps.

He states the question, *pro* and *con*, respecting the alleged ravages of Lord Elgin, without any very formal and emphatic expression of his own opinion; but it is most unequivocally implied in his declaration, that whatever of precious relics similar to those which Lord Elgin took away, shall remain in the power of the Turks, will infallibly perish. A variety of particular facts might be cited, to shew what an excellent chance the beauties of ancient art have among the Mahomedan virtuosi. We will quote one.

‘It is necessary for travellers to be somewhat circumspect in their endeavours to procure any sculpture or inscribed marbles and to conceal, in a measure, their eagerness to be possessed of them; as both Greeks and Turks suppose that the Franks would have too much sense to offer large sums for blocks of stones, were they not very precious in some way or other, either as amulets, or as concealing gold and jewels. It is not long since a Turk, digging in his garden near Athens, discovered a statue of Venus, in a sitting posture, nearly as large as life, of white marble, and scarcely mutilated. A Frank, to whom it was shewn, incautiously offered fifty sequins for the masterpiece. The Turk refused the sum, and broke the statue in pieces, to search for the treasure which he supposed it to contain. The parts were put together afterwards as well as possible, and a cast taken from it, which was shewn to me, was sufficient to prove what a loss the fine arts had sustained by the injury done to a piece of sculpture which would have had but few rivals among the relics of antiquity.’ p. 383.

It is very strange, nevertheless, that uniform experience should not have convinced even Turkish stupidity of the folly of this notion of included treasures. The fanaticism which co-operates in the dilapidation, is quite a different thing, having nothing to do with experience; it has an intelligible principle of perpetuity, and gratification; insomuch that we wonder at the impunity of a whole half century vouchsafed to the remaining stupendous columns of Hadrian’s temple since the time that one of them was thrown down and knocked in pieces to build a mosch.

There is considerable curiosity and interest in our Author’s topographical observations on the battles of Marathon and Plataea, the scenes of which he surveyed with great attention, and doubtless with no small measure of the appropriate emotion. He considers the positions of each, especially the latter, as ascertainable to a degree of accuracy; and the dimensions of the localities authorize, he thinks, a charge of great exaggeration on the oratory of Lysias, with respect to the number of the barbarians who fought at Marathon, and of a material excess in the history of Herodotus, as to the number of those who fought at Plataea.

Between the conclusion of the itinerary of Attica and Mega-

ris, and the resumption of the narrative in an account of the passage from Athens to Smyrna, Mr. H. has interposed a large portion of description and disquisition relative to the modern Greeks.—A certain degree of resemblance, physical and mental, which they bear to the admired ancient inhabitants of the country, their attachment, though under a most superstitious and humiliated form, to the true and the persecuted faith, the miserable state of oppression in which they are held, their capability of forming a respectable, and, perhaps ultimately, an illustrious nation, if they could be delivered from it, and the speculations, reveries, and wishes relative to this object, indulged in by themselves and by philosophers and men of taste on our side of Europe,—concur to render them a more interesting people than any other of the eastern world.

In the persons of the men Mr. H. recognises what furnished the model to the ancient sculptors. In the women, the same kind of features are accompanied with such paleness of complexion, languor of expression, and flaccidity of person, that the traveller could not persuade his fancy to acknowledge any beauty among them. They are themselves, it seems, so little satisfied with what nature has done for them, as to be excited to the zealous study of cosmetics, in which, however, their judgement appears not equal to their care, 'for,' says our Author, 'on most important ceremonies, such as betrothing and 'marrying, the bride is bedaubed with thick coats of colours, 'laid on without any attempt to resemble nature.' He thinks it not unlikely, that the modern women are true representatives of the ancient ones in personal appearance, and that this opinion is corroborated by the circumstance, otherwise unaccountable, of the universal passion and idolatry, attracted by a few courtezans of distinguished beauty, such as Lais, Phryne, &c. and by some other vicious circumstances in the manners of those times. We do not know of how much weight it might be against the presumption, to notice the beauty which those same ancient sculptors found means, and therefore we may suppose found models, for imparting also to their female figures.

It is a greater misfortune than any negation of such victorious personal fascinations, that the modern ladies of the city of Minerva, and the other parts of the classical region, are quite destitute of mental cultivation, not being taught even to read, a qualification general among the men; and not acquiring more than the language in ordinary use, while a great number of the men can converse in several. Both sexes are distinguished by vivacity, gayety, and passion for amusement, to a degree quite wonderful, when their oppressed condition is considered. To that condition our Author charitably and justly attributes the servility, hypocrisy, and treachery, so unfortunately combined

with the ingenuity, flexibility, subtilty, promptitude of apprehension, and power of insinuation, which they possess as gifts of nature.

Though extremely inquisitive, they are in a state of the most profound ignorance, chiefly from the almost total want of the means of information; for the scarcity of books is perfectly astonishing: a very slight exception would warrant the general assertion that there are none. Several efforts to supply in some small degree this grand desideratum, have experienced the fate naturally to be expected from the instinct of tyranny, which is infinitely quick in perceiving the mischief of knowledge.

The religion of the Greeks appears to consist mainly of superstitious fancies and ceremonies, the latter of which are turned very much to the account of amusement, which they seek so eagerly and habitually, that even their funeral rites are mingled with merriment, like those of the lower class in Ireland, between whom and the Greeks this is not the only point of resemblance. The priests, who are greatly out of proportion in number, have very great influence with their people, which they seem to turn chiefly to their own advantage, and therefore are the best fed and best lodged portion of the community, for the instruction of which they appear very little qualified, and very little disposed to make any exertions.

The Greeks are active and knowing in trade. Very great numbers of them follow a sea-faring life; and though quite destitute of science, have considerable practical skill in navigation: indeed, they are the only sailors of the Turkish empire. They are to the last degree mercenary and avaricious. If this appears sufficiently natural in the few who find themselves nearly within reach of those posts of distinction which the Turkish government condescends to sell to Christians, (it sells also the chief dignities of the Greek Church,) there does appear something a little strange in the violent prevalence of this passion for money among them all, in combination with their perfect and experimental knowledge of the impossibility of their enjoying or retaining wealth under the domination of Turkish avarice.

They have a scarcely less ardent passion for their country and for independence. They detest their Mahomedan masters, and are invoking heaven and earth, (not to mention any other powers—*Acheronta movebo*, &c.) for the means of throwing off the yoke. The superior rank—if such a term may be applied to slaves—who have more to hope, or to retain, from the contemptuous favour of the court, are more cautious and less zealous; but the great body would enthusiastically meet all the dangers of any tolerably feasible scheme, or hopeful occasion of an insurrection for liberty. Our Author describes the anxious

hopes with which they have looked towards one and another European state, and their change of feeling with respect to England, which they had once heard of as a power favourable to the deliverance of slaves from tyrants. He very sensibly discusses the whole subject, and offers them very little encouragement from any quarter. He is much less sanguine than many among us have thought there was cause to be, respecting the speedy fall of the Ottoman empire in Europe.

Some readers will wish that, in his course from Smyrna to Constantinople, he could have kept clear of that melancholy swamp of talent, learning, and industry,—the Troad. It is really lamentable to think what a measure of literary toil and almost enthusiastic zeal, has been consumed in the business of attempting to verify the locality of a city and of a war, the very existence of which city and war none of these ill-employed enthusiasts can have the confidence, for fear of the spectre of Jacob Bryant, positively to affirm. It is perhaps from a kind of spite at such misdirection of industry and ardour, that we are almost gratified to see the Homeric topography, as a reward of that zealous industry, shrouded under a still thickening fog in Mr. Hobhouse's sceptical survey. As, even could we know that there was a real Troy with a real war, the grand show of the Homeric war, at all events, will be acknowledged fictitious, we may well be content to accept a fictitious scene also. At any rate, it seems nearly decided, we think, that we shall never satisfactorily make out any other.

It is fair to observe, that notwithstanding the languid interest of the principal subject, there are parts of the long investigation that are very interesting to an antiquarian taste that may be quite sated of Troy.

We must here dismiss this highly sensible and entertaining, though in some parts too prolix travelling history, by acknowledging that there remains as much as half of the second volume of which we give no account. The subject is—whatever could come within an intelligent inquirer's notice and knowledge at Constantinople. And though a number of attentive observers have latterly taken their stand in the same scene, and subsequently made their reports at great length, we are persuaded that this last part of the book will be read with much interest. On the whole, these volumes are the work of a person very active and observant, very intelligent, and largely furnished with the pre-requisites for travelling in the classical regions.

The Appendix contains, among other things, rather long articles on the Romaic or modern Greek and Albanian languages, with some little specimens of what may be called Romaic literature, on every thing relating to which literature there is also much information in the body of the work.

Including two maps, there are about twenty prints, partly costumes and partly views, chiefly in aquatinta and coloured. They are not very elaborate performances, but many of them have considerable effect. The large view of the site and vicinity of Athens is very beautiful, and really, with the Author's assurance of its accurate truth, quite valuable.

Art. II. *Theory on the Classification of Beauty and Deformity, and their Correspondence with Physiognomical Expression*, exemplified in various Works of Art and Natural Objects: and illustrated with four general Charts and thirty-eight Copper-plates. By Mary Anne Schimmelpenninck, Author of "A Tour to Alet." 4to. pp. xviii. 431. Price 3l. 13s. 6d. J. and A. Arch. 1815.

THE Author, in the Introductory Address to this volume, announces her object to be two-fold: first, 'to endeavour to analyze the constituent principle of *Beauty* and *Deformity*;' secondly, which forms the principal design of the work, 'to reduce those varieties of expression' which please or offend the taste, 'to a fixed and determinate classification.'

In the first chapter, BEAUTY is defined to be 'that which gives pleasure to the mind, in objects of sense,' whether it be in sight, hearing, touch, taste, or smell. This pleasure is subsequently referred to association as its simple source; and the Author proceeds to establish her notions in the form of the following axioms.

'The perception of beauty is an agreeable emotion of mind.

'Mind alone can give emotion to mind. Where, then, there is no mind or character expressed, there can be no beauty.

'Hence appears the reason why unity of style is absolutely necessary to beauty. Inconsistency of expression destroys character. On the same principle by which in algebra a *plus* two added to a *minus* two destroy each other, and leave nothing; so in matters of taste, a positive beauty of *one* sort added to a positive beauty of equal force, of a *contrary description*, as certainly destroys each other, and leave nothing but a complete blank of expression.

'Unity of expression is not however alone sufficient to constitute beauty. It is requisite that objects should not only express mind, but that the mind expressed be an agreeable one, &c.' pp. 14, 15.

'Beauty is the expression of agreeable affections, which objects of sense are the means of conveying to our minds. Deformity is the expression of disgustful or hateful affections.' pp. 15, 16.

'AWE, under a variety of modifications, becomes the foundation of the first standard of beauty, which is therefore termed the *SUBLIME*. The sublime might properly be termed the incomprehensible. For as the sublime expresses that which is above, or greater than us, (*we*) and as the smaller can never comprehend the greater, so its essential property is to fill and expand the soul, and in this consists its pleasure.' p. 25.

The second species of BEAUTY, consisting, according to our Author, in gentle ease and leisure united with soft, social affections, is designated by the term 'THE SENTIMENTAL.' It is characterized as 'enervating softness.'

The third genus of Beauty is denominated THE SPRIGHTLY, of which entertainment and novelty are the fundamental principles.

As contrasts to these distinctions of Beauty, our Author makes deformity to consist in the correspondent genera of the HORRIBLE, or, as opposed to the Passive Sublime, the VAPID—the PORCINE—and the FLIPPANT.

Such is briefly our Author's system, as unfolded in the first part of her work, and in spite of the vagueness of some of her definitions, the illogical style of reasoning by which they are supported, and the particular objections which we may hereafter state, we think that the foundation of her theory is good, that the discriminations are, in general, accurate.

The first objection which obviously presents itself, respects the Author's definition of Beauty, as 'that which gives pleasure to the mind in objects of sense.' This appears to be grounded on two false positions; first, that objects of sense convey no other pleasure than the sense of beauty, or, in other words, the emotions of taste; and, secondly, that objects of sense are the only sources of these emotions, the only objects susceptible of beauty. Allowing that an Author has a right to affix an arbitrary definition to a term, and that Mrs. Schimmelpenninck might therefore extend the term *Beauty* to 'whatever gives pleasure to the mind in objects of sense,' it is clear, from the subsequent pages, that her system of classification neither requires, nor is aided by, this departure from philosophical precision in the terms of the definition. That ideal and abstract objects are no less subject to the laws of Beauty and of Deformity, than the objects of sense, seems hardly to require illustration.

Again: Beauty is described as the expression of agreeable affections, which the objects of sense are the means of conveying to the mind; as if the simple expression of agreeable affections necessarily produces the sense of beauty; whereas, it is only when the simple emotion is attended by a train of imaginative ideas, that the complex emotion of taste is excited. This fact Mr. Alison has beautifully illustrated.

When an author attempts to frame a series of axioms, it is peculiarly requisite that he obtain very distinct conceptions of his own meaning, and that he avoid all ambiguity in the terms selected for enunciating them. It is not true that 'mind alone can give emotion to mind.' The Author might have said with greater propriety, that mind alone can awaken the

peculiar emotion of beauty; but even this position, which forms the substance of Mr. Alison's theory, is open to objection. It may be doubted whether there are not purely organic sensations awakened by objects of sense, which indefinitely act upon the imagination, and thus lay claim to the character of beautiful; whether there is not in certain objects a sort of natural inherent beauty, arising from their adaptation to our physical organs. It is not denied, that these objects please also, and please principally, from the associations they awaken; but the question is, whether, in analyzing the complex emotion belonging to the beautiful, we shall not discover some element of pleasure, distinct from the principle of association. For instance; in colours—the soft brightness of the blue heavens, and the living freshness of the first verdure of spring;—in sounds—the cheerful expression of the major chord, or the plaintiveness of the minor third, which is altogether independent of association, and affects the mind by an inexplicable law, simply by means of the organic impression. We know of no association, no remote analogy, by which the differing characters of the major and of the minor modes can be explained; yet, that there is an essential difference between them, no person whose ear is susceptible of music, will deny. The fact is, that music is a language, as well as a science: it is founded on physical laws wholly incapable of analysis; and though habits of attention are, to a certain extent, no less requisite, to develop the faculty by which it is perceived, than in the case of the reasoning faculty or the imagination, the pleasure connected with it is ultimately referrible to organic sensation. We think that no part of Mr. Alison's work is so unsatisfactory as that which treats of music; and for this obvious reason, no subject so obstinately refuses to take the shape of his system.

Besides the pleasure of *harmonious* sounds, we think there is what may strictly be called Beauty, in the *orderly succession* of sounds arising, not merely from the idea of skill, which no doubt is a source of pleasurable emotion, but from the innate idea, if we may be allowed the term, of *time*. This idea—which Mr. Stewart, in his *Philosophical Essays*, endeavours to prove is gained neither from sensation nor by reflection, but is one that is necessarily developed by the first operations of the mind—is, we think, in part, the foundation of the pleasure we derive from that modification of sounds, which forms the musical series. These certainly exist in nature, and are not, any more than colours, the productions of mind. It should seem, therefore, that the associations which we learn to attach to them, must have a substratum on which they essentially rest, and that much of the effect produced on the imagination must be ascribed to some original principle.

An objection might be raised against comprising under Beauty, as a generic term,—the sublime—that which has been hitherto called the beautiful—and that third species, which, from different analogies, has been termed the picturesque, the ornamental, and, by Mrs. Schimmelpenninck, the sprightly. We are aware that our Author has precedents by which she can justify this extensive application of the term Beauty. Our chief objection rests on the confusion which it tends to introduce, both in our reasonings, and in speaking more familiarly on works of art. We should prefer the more general designation of 'the objects or emotions of taste,' a term which well distinguishes the complex operation of imagination and simple emotion, which these objects excite. The best classification might be founded, we conceive, on the nature of the emotions themselves. Thus, our Author's definition of the Sublime, though not sufficiently comprehensive, is, so far as it goes, just. The term 'sentimental,' as employed to designate the beautiful, is, however, wholly inadmissible. It is an arbitrary restriction of the word to an unusual meaning. The sublime is, no less than the beautiful, a *sentimental* emotion. Unless the phraseology of artists and philosophers, both past and present, could be universally changed, and Mrs. Schimmelpenninck's system established as readily as a new pharmacopeia, or a chemical nomenclature, we must continue to be content with the term Beauty, as applied to the class of objects which it is usually employed to denote, rendered, however, as definite as philosophical definitions can make it.

We think the term *sprightly* little more felicitous: indeed, from the choice of this word, and the use of some others, in particular of the word *handsomeness*, as applied to the *sublime* class of personal beauty, and from the great deficiency in regard to grammatical correctness of composition, as exemplified in the short extract we have given, we are led to suppose our Author's acquaintance with the English language to be but partial. This arbitrary use of words, is especially to be deprecated, in treating of subjects of taste. The terms 'Porcine' and 'Flippant,' are exceedingly ill-chosen.

Of this third genus, entertainment and novelty are, according to our Author, the fundamental principles. We conceive that it differs from the beautiful, chiefly as to the quality of the emotions which objects of this class awaken. These are for the most part mixed, and what may be called artificial emotions. It is peculiarly difficult, in attempting to generalize, to avoid substituting one species for the whole: but it will be found, we think, on investigation, that this class of imaginative emotions has, more than either the sublime or the beautiful, a reference to the skill by which certain effects have been produced; that they partake of wonder separate from awe, of ad-

admiration distinct from love, (which is, in all cases, the foundation of the emotion of beauty,) of evanescent surprise, and of the complacent sympathy which the successful efforts of art never fail to excite in the mind of a competent observer. This description of the emotions produced by the class of objects alluded to, is at least applicable to the *picturesque*, in natural scenery; to what Dr. Crotch terms the ornamental style, in music; to the grotesque, and perhaps to the magnificent, in artificial combinations: under this class, too, better than under any other, we may include the ludicrous or humorous.

It would be extremely difficult to select a generic term which should embrace the whole of this mixed class of objects. *The amusing* would be scarcely dignified enough to be connected with *the sublime* and *the beautiful*, in philosophical dialect. *The artificial* would not, without violence, apply to all its varieties. *The ornamental* would also be but the designation of a particular class applied to the whole, of which indeed, we have numerous instances in the history of language:—the term *sublime* may be adduced as one. It would be difficult, however, to procure its general use in this acceptance; but any word would be better than *the sprightly*. A *sprightly* Corinthian column! The *sprightly* architecture of Henry the Seventh's chapel! A *sprightly* grand *concerto* of Handel's! No epithet, surely, could be less happy as expressive of the character of these and of many other objects of wonder, admiration, or imaginative amusement. Yet the first two instances that we have adduced, to prove the inappropriateness of the term, are actually those given by Mrs. Schimmelpenninck, as illustrations of the *sprightly*! The numerous and varied examples, however, which are brought forward under this class, to which the distinct character of *sprightly* attaches, must be allowed to justify the general propriety of her classification.

The ambiguity of the term 'sprightly,' has, we conceive, betrayed our Author into the error of restricting the expression of *cheerfulness* to the third genus of the emotions of taste. Cheerfulness is certainly found in alliance with the beautiful, as often as with the picturesque; and is of that class of emotions, with which the social affections are naturally connected.

We are willing, however, to concede, as an apology for imperfections of this nature in Mrs. Schimmelpenninck's arrangement, the great difficulty of reducing to an unexceptionable classification, properties which are often found blended with one another. The associations that the objects to which they attach, awaken, are often mixed and complicate. Combinations of the sublime with the beautiful, in what we are accustomed to style *grand* scenery, in *majestic* objects;—of the

sublime with the picturesque, in architectural elevations, in rich and varied harmonies, or in *magnificent* objects;—or, again, of the beautiful and, to use our Author's term, the sprightly, in rural scenery, in light graceful forms, in slow and simple melodies with an ornamental accompaniment, and in *harmonious contrasts*;—various combinations and modifications of these descriptions will readily occur to the reader, by which a character of expression is produced, wholly distinct from either of the three genera simply considered. The moral emotions, in which the emotions of taste originate, will be found, in these cases, to be also of a mixed nature; as, veneration—which is awe modified by love; wonder—an indefinite emotion bordering upon fear; and perhaps we may add joy, when connected with the social affections.

System may be carried too far, but no doubt can, we think, remain in the minds of intelligent persons, that the foundation of this classification of objects, is laid in the nature and in the laws of the human mind. Mrs. Schimmelpenninck's work is, to a certain degree, valuable, as containing a collection of observations and illustrations, which, independently of her theory, are deserving of attention, and may serve at least to furnish materials for a more substantial system. The plates by which her classification is exemplified, consist of a series of specimens of the sublime, the sentimental, and the porcine, in form, character, and colour. Some of the drawings are very spirited, although bordering too often on caricature, and illustrative of but a small part of her classification. The most exceptionable part of the work, are the Notes, by the aid of which she has contrived to swell out her diffuse volume to its present size. Mrs. Schimmelpenninck is not a needy writer, and we are not willing to suppose that the affectation of authorship prompted her to this strange expedient for enhancing the size and price of her work. It will scarcely be credited, that the greater part of these notes have no sort of reference to her Theory. One of fifty closely printed pages, details, for the amusement of the reader, the history of Haroun al Raschid, the hero of the Arabian Night's Entertainments. Twelve pages are devoted to the Catacombs, taken, for the most part, from Bingham's Ecclesiastical Antiquities. The subsequent pages contain extracts from Dr. Milner's Church History, under the head 'Waldenses;' an account of a tiger hunt, given in a letter to Sir William Jones; and articles equally curious under the heads of 'Sweating Sickness,' 'Alfred,' 'Calvin,' 'Carlostadius,' &c. &c. The reason given for the insertion of this multifarious farrago, is characteristically original.

* The Author wishes to add one observation respecting the Notes. They comprize, as the reader will not fail to observe, a

large proportion of the work itself; and in very many cases, are by no means indispensably necessary to make it understood. The Author will simply state what was the real fact. Being doubtful whether her theory might appear as conclusive to others as it does to herself, she wished to interweave into her work a considerable portion of miscellaneous information, which might prove agreeable to the reader, and not make him regret, in any event, the time bestowed upon her book. The Author trusts, that except in cases of necessary illustration, the notes will generally be found to be derived from works, which, in some instances, are actually very rare, and in others are not commonly met with out of their own peculiar class of readers.

Mrs. S. concludes her preface with hoping, that if the reader 'cannot relish our "*corps du festin*," he may at least taste 'with pleasure the "*entremêts*" and "*hors d'œuvres*."

A quite new and very ingenious way of *dishing up* a system!

Art. III. *The Claims of the Established Church* considered as an Apostolical Institution, and especially as an Authorized Interpreter of Holy Scripture. 8vo. pp. 128. Price 3s. 6d. Rivingtons, 1815.

(Concluded from p. 472 of the last Number.)

COULD we be allowed to indulge a hope, that this asserter of ecclesiastical claims, which we had hoped were well nigh obsolete, was an unaccredited expounder of the sentiments of the Church of England;—had we any reason to believe that even a majority of the clergy would agree in disowning the principles which this writer advocates;—we should not deem it necessary to pursue any farther the mazes of the controversy. Nothing would give us greater pleasure, than to receive from the hands of a dignitary of that Church, if such notice might be accorded to an anonymous author, a full exposure of the ignorance and bigotry on which these 'Claims' are founded. Had a publication equally offensive originated with a Dissenting minister, there would not have elapsed many weeks, before the publication would have drawn forth some general expression of deprecation. No consideration of expediency would have induced the ministers of any Dissenting sect, to pass over, in a member of their own body, a similar outrage upon the principles of the Gospel.

We know that among some good men, there exists a strong prejudice against every thing that assumes the shape of controversy. We do not speak of those who, resting in cold and unaffected generalities, resent every thing that would disturb the unsubstantial repose of their convictions, and force them upon an inquiry into the truth of the sentiments they have

adopted. There are some pious persons who appear to imagine that the necessity for *earnestly contending* for the faith, is past. Truth no longer requires, it should seem, or can no longer be served by, such defence. But either supposition is surely, perfectly gratuitous. Perhaps there never was a time in which men maintained their principles with a laxer grasp, or in which they were in more danger of mistaking a superficial indifference to the subordinate, but not unessential parts of Christianity, for genuine candour and an enlarged charity. A love of controversy may frequently originate in a secular spirit; and in the warmth of discussion good men have been too apt to forget, in their eagerness for the truth, the spirit of truth. But the agitation of controverted points can never be unfavourable to the interests of genuine piety. Truth is always elicited by the collision. The times of revival in the Christian Church have always been marked by the conflict of debate, and it has not been found in the cases of the greatest and best of men, that a spirit of controversy was at variance with a spirit of elevated devotion, or with unfeigned benevolence. Christian charity is not an amalgamating principle: it requires neither a surrender of our most sacred rights, nor even a tacit compliance with unjust claims. It may be well for those who have no ground for complaint, to urge the uselessness of remonstrance on others, as a reason for their silence. Surely, when the duties and privileges of the members of the Church of Christ, are involved in the discussion, it does not become us to keep silence, either from a fear of giving offence, from the apprehension of breaking, by harshly sounding words, the spell on which the imaginary conciliation of parties depends, or from any apprehension of the fruitlessness of our labours.

Nothing can be more opposite to the whole tenor of the New Testament, nothing more unworthy of the character of its Author, than the presumptuous assertions of this episcopal writer. His declarations, as contained in these pages,—for the tone in which they are delivered excludes them from every class of opinions,—directly contradict the statements of Divine truth, and limit the mercy of God, and all the benefits of his grace, within bounds which are not of His appointment. The promises of God are, in no instance whatever, qualified by any description of place or of external circumstance. The disposition of the persons towards whom they look, the state of the heart in man, are all that is matter of consideration. “*Whoso confesseth and forsaketh his sins, shall have mercy.*” “*He that believes shall be saved.*” Names, and offices, and every thing which it is possible to include in the term church-government, are uniformly excluded from the exhibition of salvation in the Gospel. Nothing more is necessary to constitute

any man a disciple of Christ, and to afford him the hope of heaven, than penitent reliance on his mediation, for acceptance with God, and obedience to the precepts of the Divine word:—nothing more is required to form an acceptable worshipper, than worship “God, who is a spirit, in spirit and in truth.”

We find so proper a rebuke for such perverters of the right ways of the Lord, as the writer of this pamphlet, provided by the judicious and candid author of the “*Lectures on Ecclesiastical History*,” that we cannot do better than avail ourselves of his remarks on this subject.

‘To me,’ says this excellent man, ‘to me nothing is more evident, than that the essence of Christianity, abstractedly considered, consists in the system of doctrines and duties revealed by our Lord Jesus Christ, and that the essence of the Christian character consists in the belief of the one, and the obedience of the other. “Believe in the Lord Jesus Christ,” says the Apostle, “and thou shalt be saved.” Again, speaking of Christ, he says, “Being made perfect, he became the author of eternal salvation to all them that obey him.” The terms rendered sometimes believing and sometimes obeying, are commonly of so extensive signification, as to include both senses, and are therefore used interchangeably. Now nothing can be conceived more absurd in itself, or more contradictory to the declarations of Scripture, than to say that a man’s belief, and obedience of the Gospel, however genuine the one, and however sincere the other, are of no significance, unless he has received his information of the Gospel, or been initiated into the Church, by a proper minister. This is placing the essence of religion, not in any thing interior and spiritual, not in what Christ and his Apostles placed it, something personal in regard to the disciple, and what is emphatically styled in Scripture *the hidden man of the heart*; but in an exterior circumstance, a circumstance which in regard to him is merely accidental, a circumstance of which it may be impossible for him to be apprized. Yet into this absurdity those manifestly run, who make the truth of God’s promises depend on circumstantials, in point of order no where referred to, or mentioned in these promises; nay, I may say with justice, no where either explicitly declared, or implicitly suggested, in all the book of God.—I am no antiquary, and may not have either the knowledge or the capacity necessary for tracing the faint outlines of ancient establishments, and forms of government, for entering into dark and critical questions about the import of names and titles, or for examining the authenticity of endless genealogies, but I may have all the evidence that consciousness can give, that I thankfully receive the testimony of Christ, whom I believe, and love, and serve. If I cannot

' know this, the declarations of the Gospel are given me to no
 ' purpose: its promises are no better than riddles, and a rule
 ' of life is a dream. But if I may be conscious of this, and if
 ' the Christian religion be a revelation from heaven, I may have
 ' all the security which the veracity of God can give me, that
 ' I shall obtain eternal life.—*He who believeth, and is bap-*
 ' *tized, saith our Lord, shall be saved.* You qualify his pro-
 ' mise with the additional clause, "if he be baptized by a mi-
 ' nister who has himself received baptism and ordination in
 ' such a particular manner." But where do you find this quali-
 ' fication specified? Scripture is silent. The spirit of God
 ' hath not given us the remotest hint of it; would it not then
 ' be wiser in you to follow the advice which Solomon hath given
 ' by the same spirit? "*Add thou not unto his words, lest he*
 ' *reprove thee, and thou be found a liar.*" Arrogant and
 ' vain man! what are you, who so boldly and avowedly presume
 ' to foist into God's covenant articles of your own devising,
 ' neither expressed nor implied in his words? Do YOU ven-
 ' ture, a worm of the earth? Can YOU think yourself war-
 ' ranted to stint what God hath not stinted, and following the
 ' dictates of your contracted spirit, enviously to limit the bounty
 ' of the Universal Parent, that you may confine to a party
 ' what Christ hath freely published for the benefit of all? Is
 ' your eye evil, because he is good? Shall I then believe, that
 ' God, like deceitful man, speaketh equivocally, and with men-
 ' tal reservations? Shall I take his declaration in the extent
 ' wherein he hath expressly given it, or, as you, for your own
 ' malignant purpose, have new vamped and corrected it? "Let
 ' "God be true, and every man a liar." But as for you, who
 ' would thus pervert the plainest declarations of the oracles of
 ' truth, and instead of representing Christ as the author of a
 ' divine and spiritual religion, as the great benefactor of hu-
 ' man kind, exhibit him as the head of a faction, your party
 ' forsooth. I must say that I have stronger evidence that you
 ' have no mission, than all your traditions, and antiquities, and
 ' catalogues, will ever be able to surmount. For if "he whom
 ' "God sendeth, speaketh the words of God," (and this is a test
 ' which Christ himself hath given us,) he who contradicteth
 ' God's words is not sent by him. This is alike the language
 ' of Scripture, and the language of common sense. Yours is
 ' neither.' *Campbell's Lectures, vol. i. pp. 86—91.*

All persons without the walls of an episcopal church, be they
 the wisest, the holiest, and the most useful of men, are, by the
 writer of these 'Claims,' left to the uncovenanted mercies of God,
 if, indeed, even so much can fairly be imputed to him. The
 excluding principle of his book, and the following passage,
 make it doubtful whether, in his apprehension, any persons in a

country where episcopal ordination is attainable, can go to heaven from 'Conventicles.'

'On the interesting question—how far the ministerial labours are acceptable to God, and efficacious to those on whom they are bestowed, in situations where episcopal ordination cannot be had,—no opinion is meant to be here given, either expressly or by implication. This is a case in which it may be most appropriately said, "*Charity hopeth all things.*" Clear, however it is, that such ministerial labours have not the sanction of Apostolical authority. And no inference can be deduced from an allusion to a case which stands on the ground of necessity,—and which, therefore, may be safely left in the hands of that gracious Being, who *accepteth* a man "according to that he hath, and not according to that he hath not"—*in favour of an unauthorized ministry*, where Episcopal ordination is attainable!" p. 55.

This paragraph we really think does look very much like a sentence of reprobation upon all regular dissentients from the Established Church. Baxter and Henry—Doddridge and Watts—Williams and Fuller—were all blind leaders of the blind. Their preaching had no tendency to save mankind; their prayers had no efficacy; their communion with their flocks in the ordinances of religion, had no spiritual unction; their ministry was as the sin of witchcraft, and the scenes of their labours were a vineyard on which God had commanded "the clouds that they should rain no rain upon it:"—all for want of episcopal ordination!

Were the principles and spirit of this writer likely to obtain general currency in the National Church, we should not hesitate one moment in raising a more righteous alarm than that which the 'dangers of the Church' have excited in some of its partisans. We should address to all that fear God within her limits, the words once spoken by "a voice from heaven"—"Come out of her, my people, that ye be not partakers of her sins." As it is, we address our appeal to every pious Churchman, whether that spirit which, for any reasons short of sin and impenitence, shuts men out from heaven, and excludes from the covenant of mercy those whose repentance is unfeigned, whose faith is sincere, and whose obedience to Christ is unreserved and constant,—can be of God. What could episcopal ordination have imparted to such a minister as Doddridge? The sanctity of his principles, the validity of his ministrations, the usefulness of his labours, and the glory which awaited his retirement from the world in which he had lived only for its amendment, could have received no accession from the hands of bishops.

'Intaminatis fulget honoribus!'

Can any statement be more gross than that which is so pro-

minent in this pamphlet, that all persons ordained by a bishop in the Established Church, are, *ipso facto*, made true ministers of Christ? Can any thing make *them* ministers of Christ, who are utter strangers to his grace, void of Christian knowledge, "lovers of pleasure more than lovers of God," profane, caring for no man's soul, and the companions of the unholy? who make a gain of godliness, and enter the Church from the most degrading motives, that they may be supported by its revenues, while there exists within them a radical aversion to the function which they assume? On what numbers of this description have episcopal hands been laid! How many may even now be found within the 'purely spiritual and Apostolical Church?' Are these, we ask, the true ministers of Christ! these the persons 'duly authorized to bring man into a covenant of grace with 'his offended Maker,' who are themselves enemies to God by wicked works? Can the mere repeating of a form of prayer, and the heartless reading of a hurried sermon, manifest the presence, and ensure the grace of God, to the attendants in a parish church, because these men have been episcopally ordained? No inconsiderable number of such persons remain, after the hands of the bishop have been laid upon them, "in the gall of bitterness, and in the bond of iniquity," and go forth into the stations which money, or political influence, or family connexions, have procured for them in the Church, only to counteract the tendencies of the Gospel, with the principles of which their whole lives are at variance, and to aid the triumphs of infidels and wicked men: as Judas, after he had received the sop, went out to finish his sin, in the betraying of Christ. What does episcopal ordination convey? Does it convey genius, or talents, or piety, or wisdom, or spiritual gifts of any description, or aptness to teach? What are the advantages of episcopal ordination? Is it not passing strange, that we should be bidden to look at men, as the successors of the Apostles, who admit into the ministry persons destitute of Christian knowledge, uninfluenced by Christian principles, profane in their conversation, and notorious for the worldliness of their spirit and the levity of their manners? And is it less amazing that these persons should come as authorized ministers to congregations who never sent for them, who do not even desire them. These true ministers of Christ!—and Doddridge and Watts impostors! The former approved by Apostles, and the latter frowned upon and rejected by them!—Could we have the decision of Apostles between these parties—but a higher determination than even theirs will shortly decide this question.

The following passage is exactly in the manner of the popish writers, and presents the very same arguments which they urge

on behalf of their church, as the authorized interpreter of Holy Scripture.

'The right interpretation of Scripture is attended with so much difficulty, that the attentive reader is often ready to cry out, with the Ethiopian treasurer, *how can I understand unless some man guide me?* Indeed we are expressly told, by inspiration itself, that in the Holy Scriptures are contained "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." The *hard things* here alluded to, relate chiefly to matters of doctrine, which it has pleased God to reveal in such a manner, that the interpretation of the passages in which they are contained is often a very difficult task. These passages, moreover, independently of the difficulty attending their interpretation, are so interspersed throughout the sacred volume, that it is beyond the reach of ordinary capacities to trace their relative bearings and connexion, by comparing "spiritual things with spiritual;" an operation, however, which must be performed, in order to deduce from them a system of doctrine, in harmony with Scripture; some of those doctrines are necessarily involved in mystery, and, therefore, reading the parts of Scripture in which they are contained, the assistance of an interpreter is necessary to guard against the danger of erroneous interpretation. Happily, in a matter of such high importance, we are not left to depend upon our own efforts. An interpreter is at hand to assist us in understanding the difficult parts of Scripture. A church has been instituted to be an expositor of Holy Writ.' pp. 57—60.

Again,

'The Bible is indisputably the word of God himself; but it has pleased God so to give his word, that to preserve it from erroneous interpretation, the aid of an interpreter is often necessary. If the mere perusal of the Bible was sufficient for its comprehension, so great an advantage being placed within the reach of every one, might generate spiritual pride.*' p. 70.

Who would imagine that this language proceeds from a Pro-

* 'The end of the word of God is to save, and, therefore, we term it the word of life. The way for all men to be saved, is by the knowledge of that truth which the word hath taught: and sith eternal life is a thing of itself communicable unto all, *it behoveth that the word of God, the necessary mean thereunto, be so likewise.*' Wherefore the word of life hath been always a treasure, though precious, yet easy as well to attain as to find; lest any man desirous of life should perish through the difficulty of the way.' Hooker's *Eccl. Pol.* b. v. 21. How admirably do the Doctors of the Established Church harmonize! Their object however is the same, the exaltation of the Church. Hooker's remarks were directed against the Puritans, who maintained that frequent preaching was superior, as a means of religion, to the reading of the lessons from the Scriptures in the liturgy.

testant, and that the Church instituted to be an expositor of Holy Writ, is the Established Church of England? Who would not suppose that these complaints of the difficulty of understanding the Scriptures, and this demand of submission to the 'Church,' were from the pen of a Roman Catholic priest?—Where is this 'interpreter at hand' to whom we may apply for satisfaction in such cases?

All the Author's pompous parade about an interpreter of Scripture, conducts us to the circumstance, that the Established Church adopts 'Three Creeds' and 'Thirty-nine Articles,' 'to guard the pure faith from adulteration.'* p. 104. So, then, this authority of the Church, as an interpreter of Scripture, resolves itself at last into the 'Apostle's Creed,' (a composition of uncertain origin), 'the Nicene Creed, and the Athanasian Creed;' together with the 'Thirty-nine Articles,' inserted in the Book of Common Prayer by authority of Queen Elizabeth. But whence did Queen Elizabeth derive her authority to institute articles of religion, and to interpret the Bible? Were not these "three creeds" previously the property of the Holy Catholic Church of Rome, making a part of her formularies long before the Established Church of England was in being; and have they less authority or virtue in the former Church than in the latter? We are earnest for direct answers to these questions: let us be informed distinctly where—and what—is the Church which is authorized to interpret Scripture.

'The Church,' says this author, 'by its articles, explains its doctrines on fundamental points in terms so clear and explicit, as to be susceptible of no latitude of construction—as to leave no room for difference of opinion—to bar the door against controversy,' and that '*no controversy upon fundamental points can possibly arise between those who conscientiously subscribe the articles of our Church.*' p. 105.

A most manifestly false assertion! a statement as wide of truth as the east is distant from the west, and made in direct opposition to the strongest evidence! Is it *fact* that these articles leave no room for difference of opinion?—Is it *fact*, that no controversy can possibly arise upon fundamental points, among those who conscientiously subscribe the Articles? Every honest mind must directly answer in the negative.

To pass by other Articles of faith, the doctrine of justification is a fundamental point in all Protestant formularies, and it is so represented by writers of the Church of England. Are the national clergy agreed on this point? Is there no difference of opinion on this 'fundamental' subject, between Professor Marsh, Dr. Kipling, and their party, on the one hand, and Mr. Over-

* Q. How was 'the pure faith preserved from adulteration' before these Creeds and Articles were in existence? *Rev.*

ton, Mr. Simeon, and their adherents on the other? Are not these respective persons and parties in direct opposition, and are they not denouncing each other as enemies of the Church? The sentiments of Dr. Kipling, the Dean of Peterborough, are the sentiments of a large proportion of the national clergy. What do the Christian Observers say of them? 'Dr. Kipling would probably maintain, that his own works exhibit the sentiments of the Church of England. If so,—if the doctrines of the Church of England are to be identified with those of the learned Dean, then Mr. Lingard will have no difficulty in proving them to be innovations on the views not only of the Apostles, but of the Reformers.* Again: 'Is the palpable and pernicious heresy of many of the sons of the establishment to be overlooked? Does the writer know nothing of Dr. Paley, Mr. Fellowes, or, among the *theologi minorum gentium*, of Drs. Kipling and Croft, the Anti-Jacobin Reviewers, British Critics, &c. &c. &c.† On the other side, thus speak the British Critics,‡ of the party whose cause and sentiments are advocated by the Christian Observers. 'We think that we shall have no great difficulty in shewing that these opinions are in direct hostility to the clear and explicit language of the Church of England.' 'The language of our Church, and that of Mr. Simeon, are plainly opposed to each other.' The Bishop of Lincoln maintains, that 'baptism duly administered confers justification;§ in which doctrine Professor Marsh, Dr. Kipling, and the British Critics, agree with the Bishop. This tenet Mr. Simeon describes as follows:—'This doctrine may, I think, be fitly called the doctrine of extreme sprinkling, as being the counterpart of the popish doctrine of extreme unction, and like it the fruitful source of sin, of impenitence, and of everlasting misery to the souls of men.¶ Professor Marsh thus takes Mr. Simeon and his party to task. 'Here, Sir, I beg leave to ask you by what authority modern divines of the Church of England apply the term "Regeneration" in a different sense from that in which it is applied in our Liturgy and Articles?¶¶ 'It remains,' say the British Critics,** 'for Mr. Simeon to explain how, as a minister of our Church, he acts consistently with his engagements to her, when he declares that regeneration neither is, nor can be the same with baptism.' And they remark in the conclusion of the same critique,—'For the able exposure of those errors, of which Mr. Simeon is the

* Christian Observer, June, 1815. p. 407.

† Christian Observer, July, 1806. p. 433.

‡ British Critic for March, 1814. p. 270.

§ Refut. of Calv. p. 147. ¶ Simeon's Address. p. 26.

¶ Marsh's Second Letter. p. 14. ** B. C. for March, 1814.

‘ champion, Dr. Marsh has our best thanks : they are dangerous errors ; and if they prevail to the extent which Mr. Simeon represents, it is high time to resist their progress.’ * — What admirable harmony ! What an exemplification of the simplicity that is in Christ ! What an excellent illustration of the Author’s assertion, (p. 71.) that ‘ attached to the Church by the most imperious of all wants, that of rightly understanding the Scriptures, its members become attached to one another.’ ! “ Behold how good and how pleasant it is for brethren to dwell together in unity.” !

‘ As an interpreter of the Bible, as an authorized teacher and instructor, the Church becomes the genuine source of Christian love and charity—thus keeping the unity of the spirit in the bond of peace.’ p. 72.

‘ Beyond the pale of Episcopacy all is uncertainty and confusion.’ — ‘ The episcopal Church continues to shine forth with clear and steady light.’ p. 49.

These sentences are specimens of the manner which pervades this work, and demonstrates the matchless effrontery of its Author. He who can send forth such legends of the Church, is totally disqualified for all sober writing, and his testimony carries in its front its own condemnation.

We have here a large proportion of the clerical members of the Church, including bishops and other dignitaries, branded as the abettors of pernicious doctrine, and charged with supporting sentiments which are ‘ the fruitful source of sin, of impenitence, and of everlasting misery to the souls of men.’ And we have

* These interrogations addressed to the evangelical clergy by their opponents in the Church, demand, we think, their solemn attention. They have given their ‘ unfeigned assent and consent to all and every thing’ in the formularies of the Church. Do not these formularies identify regeneration with baptism, and make baptism necessary to salvation ? By what self-delusion are they led to maintain in their publications, that ‘ regeneration neither is, nor can be baptism,’ directly in the face of their own liturgy. What the Scriptures teach, is one thing, and what the formularies of the Church of England teach, is another. The latter is the standard by which all clergymen must examine themselves and their doctrine. They solemnly subscribe, without reserve or explanation, to the whole of them. If the Evangelical Clergy in their hearts believe, according to their teaching, that ‘ regeneration neither is, nor can be baptism,’ they can have no business at the fonts and altars of the Establishment. On this point Dr. Marsh is the true Churchman ;—he is consistent with the doctrine of his Church in asserting—‘ regeneration and baptism to be the same thing.’ Whether he be consistent with the New Testament, is another, and a very different question.

only to look on the other side, to find the accusing party stigmatized in the same way. Another authority is still wanted—another interpreter is still necessary, to settle the meaning of the Liturgy and Articles, and to awe the contentions of the established clergy into silence! The bishops of the Established Church can afford no assistance in this matter, for their testimony also is not agreed. The Apostles were all of one mind on fundamental points, and it must appear perfectly amazing, that they who were so careful to delegate the ‘due administration of the sacraments,’ should not have provided for the support of the true faith, by transmitting to their successors, the bishops, the faculty of agreeing to speak the same thing. How this happened we cannot pretend to say, but to us it seems quite as important, that the Successors of the Apostles should convey the very same religious principles that their predecessors received from Jesus Christ, as it is that they should be invested with the power of ordaining, and confirming, and consecrating churchyards. Who shall be the umpire between Mr. Simeon and Professor Marsh,—the Bishop of Lincoln, or the Bishop of Gloucester? Who shall decide between the Christian Observers and the British Critics? Will they submit themselves to the same arbitrators? And who shall pronounce judgement between Mr. Fellowes and Dr. Hawker,—the Bishop of St. David’s, or the Bishop of Landaff? From this jarring and confusion whither must we look for composing and over-ruling agents in the Church? Are we, for the true import of the unsettled standards, to turn from these combatants, from the Margaret Professor with his auxiliaries, and the opposite champions with their supporters, to the King and Parliament of this united realm, who established the Church and prescribed the formularies? This, we fear, would be a hopeless application:—the Church, therefore, must continue to exhibit the spectacle of a house divided against itself. And how can such a Church be proposed as an authorized guide?

The Scriptures are able to make men wise unto salvation, and as they are intended for all men without restriction, every person is fully authorized to examine them for himself. It is at his own peril if he submit his conscience to the dictation of popes or councils, of bishops or Churches. The sense of the Scriptures is to be ascertained only by diligent study accompanied with devout prayer; but to “search” for this is equally the duty and the unalienable right of all. The New Testament contains not the remotest intimation of an authority delegated to any Church, or to any persons, to interpret the Scriptures for others. It is as silent on such a point, as it is on the Act of Settlement, or any other act of the British parliament. It is with consummate audacity that any men arrogate to themselves, or claim on the behalf

of others, such authority. We know it to be an inseparable adjunct of popery, to demand the submission of the understanding and of conscience to the authority of the Church ; but such a part in the avowed member of a Protestant community, excites peculiar indignation.

The following sentence would have received from us its merited portion of reprobation, did we not feel convinced that its simple insertion in our pages, would suffice for its exposure, and excite the just indignation of our readers.

‘ Though by thus confiding in such a Church, he should in some respects be led into error, he would be free from responsibility for that error.’ p. 126.

Can Popery itself go beyond this ?—

In the sixth chapter, the anonymous Author of this pamphlet considers the question of Separation. On this topic he maintains principles completely subversive of his own Church. He is forced into a situation of such extreme peril that no assistance can avail for his deliverance. Popery is the only element in which such a spirit can live.

The Church from which separation is unlawful, must, he maintains, be an Apostolic Church, the distinguishing feature of which, is apostolical succession.

‘ An uninterrupted succession of persons regularly invested with the power of ordination, is the chain which, in all ages, holds the Church together.’ p. 17.

‘ The point of discipline involves the very being and existence of a Church, considered as an Apostolical institution.’ p. 76.

‘ The constitution of the Christian Church is characterized by two grand fundamental principles—“ three orders of clergy, and the superiority of bishops as the Successors of the Apostles.”’ p. 19.

‘ Those laws are therefore the essentials of ecclesiastical discipline. Where they prevail, there, and there alone, is Apostolical authority ; there, and there alone, may the functions of the Christian priesthood be exercised. From a Church so constituted separation cannot be justified *on the ground of discipline* ; for such separation would be a renunciation of Apostolical authority.’ p. 77.

‘ In order to justify separation from an Established Church, there must exist some difference with regard to the *essentials*, either of faith or discipline.’ p. 82.

‘ Subordinate differences do not justify separation.’

These are his statements, and let him, if it be possible, justify his own separation from the Church of Rome, and vindicate his own Church from schism. The Church of Rome is, by his own shewing, an Apostolical Church, possessing Apostolical authority and laws. Her bishops are the successors of the Apostles.—If Churchmen deny this, they must immediately renounce the pretensions of their Church, the character of whose bishops is

directly lost. But they allow, nay, they strenuously insist, that the Church of Rome possesses the succession; and they also grant that she is in possession of the essentials of faith. Even the Christian Observers admit that: '*the whole of Christianity*' was actually contained in the Romish religion.' As the Church of Rome is thus acknowledged to be an Apostolical Church, possessing the essentials of discipline and faith, separation from her communion is not justifiable on the Author's own principles. He cannot justify his separation on the ground of discipline. He cannot justify his separation on the ground of faith. He is a convicted schismatic! an unjustifiable separatist! a renouncer of Apostolical authority! Thus do Churchmen of our Author's principles deprive themselves of every defence in their contests with the Romanists. So long as the clergy of the Established Church take their stand on the principles maintained in this work, so long will their separation from the Church of Rome be incapable of a just defence.

Can a corrupt tree being forth good fruit?—Jesus Christ declares it cannot. Certain Churchmen, it should seem, declare it can. They subscribe to the Homilies, as containing a 'godly and wholesome doctrine,' in which the Church of Rome is denominated 'a harlot,'—'a foul, filthy, old withered harlot, the foulest and filthiest that ever has been.' Yet from this 'filthy harlot' the bishops and clergy of the establishment derive their spiritual descent. Again: The Homilies declare that the Church of Rome 'is so far from the nature of the true Church, that nothing can be more.' And if this be 'godly doctrine,' as every clergyman solemnly declares, what becomes of Apostolical Succession, and derivation of orders from the Church of Rome?

The *Established Church of England* had no existence till the sixteenth century; so recent is her origin. For many ages previous to that era, the whole clergy of England composed part of the Church of Rome, under the headship of the pope. They were much at ease under his ghostly control, and were as much against innovation and change as the Established Clergy now can be. When Henry the Eighth commanded all his subjects to acknowledge him as the head of the Church, to which he certainly had not succeeded by Apostolical descent or title, the clergy rebelled, and were grievously punished for their temerity. They were inimical to the Reformation, and it was not till they found all resistance to Henry's power to be in vain, that they submitted to his pleasure, and were modelled according to his will, which dictated the plan of the Church of England. After Henry's death, we find the Church of England in King Edward's time. But where are we to look for her in the reign of Edward's successor, Mary? It vanished! All the acts of

Henry and Edward were repealed. The Protestant bishops were all deprived. The Daughter of Henry gave back the ecclesiastical supremacy of England to the pope, from whom her father had taken it away. The mass book superseded the Common Prayer, and the clergy became popish. This was the state of things at Elizabeth's accession, who, if she had so pleased, could have continued it. She, however, was otherwise inclined, and making herself the head of the Church, instead of the pope, she changed the religion of the nation, and established the Church of England.*

The clergy would not take a single step towards the accomplishment of the Queen's project. They wished for no alterations. They resisted the Supremacy of Elizabeth, as an outrage on the Church, and bishops and clergy opposed the settlement of the present Establishment. When the Queen appointed Parker to the archbishoprick of Canterbury, the whole bench of bishops refused to consecrate him. Not one of them would take any part in this business. The persons who consecrated Parker, were not bishops at that time. They had been deprived, and, consequently, had no episcopal authority. So precarious did Parker's consecration appear, that at so distant a date as eight years afterwards, an act was passed asserting its validity. But if Parker's consecration was not valid in itself at the time it was performed, could an act of parliament, seven years afterwards, make it valid? Elizabeth deprived the bishops whom she found in the Church, and their episcopal character ceased. In like manner had the episcopal character departed from the bishops whom Mary deposed. For, if it was right in Elizabeth to put down bishops, and take from them their episcopal character and rights, it could not be wrong in Mary to do precisely the same thing. Was not Mary as much the Sovereign of England as Elizabeth? If the latter could deprive bishops, so could the former; and if Mary could deprive, what becomes of Parker's consecration, the root of all subsequent episcopacy in England? The Romanists declare that the bishops of the Church of England are not possessed of Apostolical authority, having lost all pretensions to it by their separa-

* The author of the "Velvet Cushion" has shewn a little dexterity of management in the circumstance of the said Cushion's first appearance. Had it been made but a few years earlier, it might, in the detail of events, have related the change of the national clergy from Popery to Protestantism in Henry the Eighth's time, from Protestantism to Popery again in Mary's, and from Popery again to Protestantism in Elizabeth's. All these changes would have afforded admirable materials for narrative to so eloquent a cushion. Had it been older, only by thirty years, we might have been entertained with its tales of those times.

tion from the true Church. They assure us that this high qualification never flows in the polluted channels of a schismatical Church, and, as they are the original proprietors of this precious virtue, since it can be derived from them only, they must be allowed to know to whom it has been conveyed, and from whom it has been withheld.

Nothing can be more truly absurd, than to speak of the bishops of the Church of England, as the Successors of the Apostles. Queen Elizabeth might, with as much propriety, be called the Successor of Jesus Christ, for she was invested with the sole power of making bishops. One would naturally suppose that, as frequently as a vacancy occurred in their sacred body, the Successors of the Apostles would look out for some holy man, whom they might associate to themselves, and appoint to the vacant office. But the bishops of the Church of England have just as little to do with procuring or electing their colleagues and successors, as we Reviewers have. This business is in other hands. No sooner does a bishop die, or is he put out of his bishopric, (as Atterbury and others were,) than the minister of the day, or some duke, or noble lord, or great political personage, makes a representation to the royal power on behalf of some brother, or cousin, or tutor, or political partisan; and it is done: all that follows is mere form. The man is henceforth a bishop. The whole bench of bishops cannot make their number fewer or larger, but the king and parliament can; as Henry the Eighth made an addition of six to the number of the Apostles' Successors. The whole body of the clergy cannot choose whom they will for bishops: they have as little power to make bishops, as we have to make popes. To what purpose, then, are we told in this pamphlet, that the Apostles appointed bishops, if it be not to present us the greatest possible contrast, and effectually to convince us that the Church of England, whose bishops are all appointed by the civil magistrate, bears no resemblance, in the most important part of its constitution, to the Church of Christ?

A fair shew of liberality is made in various parts of this work; but, notwithstanding the Author's apparent condemnation of persecution, what can be said of the introduction of the anecdote, p. 100.? Dr. Johnson's remark, that—'If any one attempts to teach them (the vulgar) doctrines contrary to what the state approves, the magistrate may and ought to restrain him,'—is represented as *a warning voice remarkably applicable* to the case under consideration; namely, the education of the poor in the principles of the National Church. Is not this directly to approve of persecution, and to suggest its adoption? Would the Author *strongly* object to the employing of persecution for the service of the Church?

In a note (p. 85.) we have another of this Author's palpable misrepresentations.

'The Established Church, it ought to be remembered, has been deprived of nearly one-third of its legitimate property, now in the hands of lay impropiators.'

If he had said the 'Popish Church,' he would have been correct in the tenor of his statement, though not as it regards the extent of the deprivations. For, instead of losing a third, she has lost all. The Established Church has lost nothing, but has obtained much through the munificence of the king and parliament. But for their donations, she would have been as poor as any Church. This Churchman manifests his gratitude to the State, for the emoluments which it has bestowed upon his Church, in a very admirable manner—by charging it with fraud and spoliation. The complaints of the Catholics are much better founded, when they say—The money and lands which our ancestors bequeathed to the Holy Catholic Church, for the support of masses for the repose of their souls, have been unjustly appropriated towards the support of an Establishment unknown in their day.

'It is often necessary,' our Author tells us, 'to allot the service of several churches to the same minister, in order to ensure him the necessities of life.' p. 84.

He does not, we suppose, allude to such a case as A. B. being Rector of C. with 1000*l.* per annum; Vicar of D. with 600*l.* per annum; and Canon of E. with 500*l.* Nor to F. G.'s being Bishop of L. and Dean of S. P. with a united income of 18,000*l.* or 20,000*l.* per annum. He should have told in what circumstances the necessity originates. That the fact is as he states it, we by no means dispute; but are not the possessions of the Church an ample provision for all its ministers? It is, verily, a complete specimen of an Apostolical Church, that the Establishment presents,—bishops clothed in purple and fine linen, living in palaces, and at their ease, on ten, or twenty, or five and twenty thousand pounds a-year, and constant preachers supplying two or three parishes for the means of subsistence equal to that of a day labourer! The writer has some reason, we must acknowledge, founded on these facts, for saying—'These are evils of the greatest magnitude, and fraught with the most direful consequences.' We do not perceive, however, the propriety of his application to the Legislature for an increase of wealth to the Church. The Church is rich enough already. It would be a better method of correcting the evil than that which he proposes, if the Legislature would effect a less glaring disproportion in the incomes of the clergy, and if the rule—'No pater-noster no pence,'—were rigidly observed; or, in the words of the Author, 'that they should be allowed the *full benefit* of the

sacred rule—" *The labourer is worthy of his hire.*" Let this rule be put in practice, and what a proportion of the clergy must be dismissed! For our part, we belong to a different school, in which no lessons were ever given for the endowment of Christian Churches by civil legislatures. The primitive and Apostolic plan of supporting religion, was by the voluntary donations of Christians. The art of '*forcing* men to provide the means,' as our quondam acquaintance "the Velvet Cushion" expresses it, was not then found out, nor in contemplation.

A vast deal of importance is attached, in this pamphlet, (p. 88.) to the reading of the Liturgy, as the means of salvation. Nor is this a notion peculiar to the present Author. Through the influence of the formularies of the Church, Mr. Cunningham informs us, the dead may be said to walk. It is certainly possible for gentlemen of this order, to know the state of more churches than we do. We are, however, acquainted with not a few, in which the Liturgy is very punctually read, little more, we believe, being done in them for the saving of men; but no symptoms of life discover themselves in the dead which they receive: in some cases, they are like the bones in the valley of vision, very many, and very dry. To all such idle declamation on the reading of the Liturgy, it will be sufficient to oppose the testimony of, we have reason to believe, one of the most pious, most venerable, and, on this subject, best informed ministers in the Church of England. 'During my whole life I have *heard* of only *three* instances of persons converted to God by attending to the service of the Church of England, in places where the Gospel has not been preached, and I trust I should not exaggerate, were I to say that I *have known three thousand* instances where it has.*

'The allegation, that the Gospel is not preached in the Churches of the Establishment, involves at once,' says the Author of "The Claims," 'a mischievous fallacy and a gross mis-statement.' p. 87.

These, however, his sophistry cannot substantiate. If Mr. Simeon preaches the Gospel, Dr. Marsh does not preach the Gospel. If Dr. Marsh preaches the Gospel, the Vicar of Harrow does not preach the Gospel. If the evangelical clergy preach the Gospel, their opponents do not preach the Gospel. If the latter preach the Gospel, the former do not preach the Gospel. The sentiments which are conveyed in the discourses of the established clergy, are so various and so completely opposite, that no proposition in Euclid admits of clearer demonstration, than the allegation against which the present Author shoots his pointless arrows.

‘If,’ he remarks, ‘the system of preaching in the Churches of the Establishment, accord with the visitatorial exhortations given to the clergy in the form of episcopal charges, then, it is apprehended, it may truly be said that the Gospel is preached in the Established Church.’ p. 90.

But if, in many instances, it does not so accord, will it not follow that the Gospel is not preached in many churches of the Establishment? That this is the fact, the hostility manifested in more than one Episcopal Charge, against a certain class of preachers in the Church of England, affords conclusive evidence.

The concluding part of the pamphlet relates to the general education of the poor, and is devoted to a recommendation of Dr. Bell’s system, and the *soi-disant* ‘National Society.’ It would seem, that with all the wealth, and patronage, and influence of this nation at command, for upwards of two hundred years, the clergy of the Establishment saw the generations of men succeed one another, without giving themselves any concern about the general education of the poor. When Dr. Bell first published his book, in 1797, describing and recommending the adoption of the Madras system, the clergy suffered him to retire into obscurity, and for several years treated his book and his system with neglect. It was not till the Lancasterian schools were propagating themselves in all directions, that the clergy, as a body, took any thought about educating the poor. Then, jealousy and fear supplied the place of better feelings. Dr. Marsh preached—Dr. Bell was sought out—“The National Society” was formed—and the Church became suddenly zealous for diffusing knowledge through the country. These facts are all on record, and they speak volumes.

The tendency of this pamphlet is, to bring the Established Church, both as to its spirit and its constitution, into direct comparison with the Church of Christ, as described in the New Testament. This effect, we hope, it will produce. We shall, in conclusion, advert to a few additional particulars of great moment, which will assist in judging of its approximation to the Apostolical model.

That in the primitive times the people possessed a large share of direct power and influence in the proceedings of the Church, is clear beyond controversy, from the instances to which we had occasion to refer, in the former part of this article. The people were “to look out amongst themselves,” for persons whom the Apostles should set apart to office in the Church. “The whole Church” (including its ministers and private members,) sent messengers to Antioch, with their judgement on important questions. (Acts xv. 22.) That the discipline of the Church was exercised by its members, clearly

appears from the Epistles ; and the most unimpeachable documents of ecclesiastical antiquity testify, that in the election of ministers, and in all the proceedings of churches, the people were direct parties, down to the close of the third century. But, in the Church of England, the people have absolutely no power. They are not permitted to choose their own ministers, but must receive, in that capacity, persons of whom they have no knowledge, and whom they not unfrequently discover to be utterly destitute of qualifications for the office. How often does it occur, that even a profane person succeeds to the possession of a parish church, as its appropriate minister ? Can the mode of supplying the Established Church with ministers, when seriously examined, appear in accordance with that of the New Testament ? Can it even be reconciled with reason ? In the Church of England, infidels may appoint Christian pastors. Many livings are matter-of-course-provisions for the younger branches of great families : and it is far from being a rare thing to find advowsons and next presentations advertised for sale in the public papers. Are these things the evident tokens of an Apostolic institution ?

But further :—The Lord's Supper is surely an ordinance of a purely spiritual nature. Appointed by our Lord as a solemn memorial of his death, nothing secular can possibly belong to it. In this light, in the Apostolical Church, the Communion of the Lord's Table was always sacredly observed. But in the Church of England, how awful the contrast ! The symbols of our Lord's sufferings, are given to infidels and to profligates ; and the institution is made a political test,—a mode of qualifying for civil office !—How would the pastors of the Primitive Church have revolted with holy indignation at such a profanation of Christ's institute ! Rather than administer it to the denier of their Saviour's mission, or to men notorious for impiety, they would have borne the loss of all things, or offered themselves as martyrs to the flames ! Can a Church, in which so shameful, so awful a profanation of religious ordinances is practised, be a true Church ?

The Church of England is essentially distinguishable from the Church of Christ, by its mode of treating offenders. Excommunication, in the Church of Christ, is an act of a Christian Society, excluding an unworthy member from all further participation in its privileges, and from all further communion with its members. It is a purely spiritual instrument, affecting the spiritual interests only of the offender, and leaving his secular condition unchanged : his property, his civil capacities, and relations, remain in the same state. The Church follows him only with her prayers and her tears. But in the Church of England, excommunication is a dreadful instrument of temporal vengeance : it affects the unhappy object of its se-

verity in all his civil relations. 'He cannot serve upon juries, cannot be a witness in any court, cannot recover by process of law either lands or money;' and, to complete the terror, if at the end of forty days he does not make satisfaction, a writ issues out against him: the sheriff is empowered to take the unhappy person, and to imprison him in the county gaol, where he may continue till death come to his relief. This is the excommunication of the Church of England! To identify such a Church with the primitive and Apostolical Church, would be most palpable injustice.

But further: In the Church of England, ecclesiastical censures may be remitted for money.—Was it so at Corinth in the Apostles' time? Would the Apostles have received money as the price of release from the censures of the Church?

Once more: As to the Popish form of absolution, adopted by the Church of England in her 'Order for the Visitation of the Sick:—in this form the priest is directed to pronounce, "*By his (our Lord Jesus Christ's) authority committed to me, I absolve thee from all thy sins.*"

That this is not a mere form, or a simple conditional declaration, in the estimation of at least a large proportion of the clergy, may be gathered from Bishop Horsley's language, in his Sermon on Matthew, xvi. 18, 19. Speaking of 'the power of the remission and retention of sins, conferred by our Lord, after his resurrection, upon the Apostles in general, and *transmitted through them to the perpetual succession of the priesthood;*' the Bishop adds: 'This is the *discretionary power lodged in the priesthood*, of dispensing the sacraments, and of granting to the penitent, and refusing to the obdurate, the benefit and comfort of absolution. It was exercised by the Apostles in many striking instances: it is exercised now by *every priest*, when he administers or withholds the sacraments of baptism and the Lord's Supper, or, upon just grounds, pronounces, or refuses to pronounce, upon an individual, the sentence of absolution.' (*Horsley's Sermons*, vol. i. p. 286.)

The same form of absolution was pronounced by Bishop Kenn over Charles the Second, who, though he had lived in the most infamous manner—was a finished debauchee—and died impenitent, expressing no sense of sorrow for his past life, was absolved from all his sins by his spiritual attendant.* 'When men see you claiming from God high and awful powers, which they are sure God has never given you, and hear you with great solemnity authoritatively absolving a profligate sinner

* We recommend this death-bed scene, to the notice of Mr. Cunningham: it will form a pretty picture as a companion to Oliver Cromwell and his chaplain, in future editions of the "Velvet Cushion."

‘in his name, when, at the same time, they know he never gave you any authority so to do, how natural is it for them to deride the priestly character, on which these impious claims are founded, and to treat your other offices with ridicule and disrespect.’*

Finally : Man is an accountable being, responsible to God, his Creator and Judge, for all his opinions, as well as for all his actions. This responsibility directly invests him with the perfect right of judging for himself on all points of religion ; nor is it in the power of sophistry to confute, or to obscure this simple principle. The right of private judgement, inseparable from man as a religious and moral being, is the same in every country, under every modification of political circumstances, and under every species of civil government. It cannot, therefore, belong to any man to prescribe to another in matters of religion ; for if every man must judge for himself, no other can judge for him. It is a duty, as well as a right, which he cannot devolve upon another. This is the state of responsibility in which the Creator has placed all his creatures, the only state which comports with their rational nature ; and it is to men, as the subjects of this responsibility, that Revelation addresses its testimony, and submits its claims. The right of private judgement is, therefore, the first law of religious agents.

But the constitution of the Church of England, is incompatible with this right. The Church of England takes away the right of private judgement, and insists on the reception of prepared ‘creeds’ and ‘articles’ as the measure and rule of faith. It claims a ‘power to prescribe rites and ceremonies, and authority in controversies of faith.’ The Church of England allows no man to judge for himself, but usurps the authority of judging for him ; and is therefore a different Church from the Church of Jesus Christ. This is a far more important question than whether bishops are the Successors of the Apostles. It is a question which we earnestly recommend to the attention of all the conscientious members of the Established Church, whom it deeply concerns to examine the points in difference between these “Claims” and the principles of religious liberty advocated by Dissenters. Only let it be allowed, that the Bible is sufficient as the rule of faith and practice, that it was intended by its Divine Author as the sole guide to salvation, and was imparted in this character to all men,—and the question is settled. The claims of all Established Churches, Popish and Protestant, Greek, Latin, and English, are utterly invalidated ; they are shewn to be usurpations of the most sacred rights of mankind—a part of that “mystery of iniquity”

* Towgood, p. 48.

which the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming. It becomes a momentous consideration, whether the requirements of God, and the duties which are owing to conscience, can best be displayed by continuing within their pale, or by coming out from them and being separate.

Art. IV. 1. *The Battle of Waterloo*, containing the Series of Accounts published by Authority, British and Foreign, with Circumstantial Details, previous to and after the Battle. Forming an Historical Record of the Campaign in the Netherlands. To which is added, an Alphabetical List of the Officers killed and wounded, Waterloo Honours and Privileges, with Plates, &c. &c. &c. By a Near Observer. Fifth Edition, enlarged and corrected. 8vo. pp. cxliv, 142. Price 15s. Booth. 1815.

2. *The Field of Waterloo*; a Poem. By Walter Scott, Esq. Third Edition. 8vo. pp. 54. Price 5s. Edinburgh, Constable and Co.; and Longman and Co. London. 1815.

3. *Ode on the Victory of Waterloo*. By Elizabeth Cobbold. 8vo. pp. 18. Price 1s. 6d. Longman and Co. 1815.

A GLORIOUS victory! What various and conflicting emotions, according to the different aspects under which they are contemplated, are awakened by its details! As a successful achievement of unconquerable valour,—as displaying, to the utmost extent of which human agents are capable, the power of steady endurance, and the energies which the will, sustained by hope and goaded by necessity, can exert, in defiance of all obstacles, and in despite of the fragile materials through which it acts,—and no less in reference to the wonderful combination it exhibits of intelligent machinery, actuated by one purpose and directed by one ascendant mind;—the field of battle is certainly, as it respects this world, one of the most glorious exhibitions conceivable.

—But then, there is the day after the battle! There are, even on the part of the Victors, the carting of the wounded, the earthing of the slain, the mournful tale of the muster roll, the life-long mutilation, and a long catalogue of broken-hearted sorrows, for which no poet can find a page, but which outlast all the glories of victory.

Even these considerations, however, may be made to appear unimportant, in comparison of the eventual results of this lavish expenditure of human existence, and all the consequent suffering. It is possible that the premature extinction of so many individual lives, which might otherwise, from slow disease or excess, or accident, a few years hence, find their termination, may be an object of interest subordinate to that which this victory aims to accomplish. The circumstances under

which so many human beings were precipitated into eternity, although the collective amount may seem to heighten the awfulness of the consideration, were not, probably, more unfavourable, than those which would have attended the thoughtless exit of each separate being. And if their death should but eventually advance the emancipation of any portion of the human race from a debasing tyranny, or from a state of moral depression, thus affecting the interests of unborn generations, there can be no question that victory might for once deserve the epithet of *glorious*.

Might the field of Waterloo but form a sequel to the long history of Continental wars, might the blood there so profusely spilled but quench, for a while at least, the brand of war, and the destruction of Buonaparte prove the deliverance of Europe, the triumphs which we are now so loudly celebrating, would acquire a new character, and Philanthropy herself might partake in the joy. But whatever be the results of that dearly bought victory, and whatever were the motives that led the brave fellows by whom it was purchased, into the field, no one possessed of the common feelings of humanity will deny the claims which their endurance and their valour have upon our sympathy and our gratitude: our own interests had become deeply involved in the issue of that conflict, so that there is something to interest even selfishness itself in all the circumstances which attended it.

It is impossible, after all, to obtain from verbal details, any adequate notion of a modern battle. Two hundred thousand men, engaged in close and murderous conflict, within the compass of not more than two miles, must have found a reality far exceeding all that the imagination could picture. The mind is more affected in general by some one particular incident, that comes home to the feelings, some local circumstance, some trait of horror on which the attention may rest, than by the vast aggregate of suffering; and for this reason—the imagination cannot realize it. Thus the circumstance so beautifully selected by Thomson, of ‘the frequent corse’ plunged into the waves in the silence of midnight, or that related in the “*Circumstantial Details*,” of the ‘Belgic soldier dying at the door of his own home, surrounded by his relatives who were lamenting over him,’—more vividly impresses the imagination, than the general narrative of the battle. But on an actual observer the effect would be widely different. To him that inconceivable whole is presented in a series of details; each trait of horror successively engaging the senses, leaves a distinct impression on the mind, which is still receiving, on all sides, and through every avenue, some fresh perception of the terrible reality. But the narrative conveys enough, perhaps, for any moral pur-

pose. By the help of the Plan of the Battle, prefixed to the volume, and the large Panoramic Sketch of the field of battle, the reader of the "Circumstantial Details" will be able to form a pretty tolerable idea of the conflict. The crisis of the battle is thus, we believe, accurately described.

'It was the policy of the Duke of Wellington, when attacked by such a tremendous superiority of force, to act upon the defensive, until joined by the Prussians, whose progress had been impeded by the dreadful state of the roads. Just before they appeared, the enemy, turning their artillery against the centre of our army, near the farm of La Sainte Haye, made a desperate effort with the united cavalry and artillery to force that point. Our gallant troops, unmoved, received the shock, and after a long and dreadful contest, the French were compelled to retreat in confusion. At that moment, the Prussians were seen advancing up the heights, to charge the enemy in flank. The fire of the Prussian artillery began to take effect. Blucher himself appeared in the field. The Duke, seizing the critical moment, ordered the whole body of infantry, supported by the cavalry and artillery, to charge. They rushed impetuously forward with irresistible force. The French gave way on every side; a total rout ensued. They fled in confusion back to their own country, leaving behind them the whole of their baggage, their artillery, their prisoners, and their wounded. It was then, at half past nine in the evening, that Marshal Blucher and Lord Wellington accidentally met at La Belle Alliance. It was in this miserable cottage, pierced through and through with cannon balls, and deserted by all but the dead and the dying, that their first interview took place, after four days of battle with the common enemy, and in the moment when victory had crowned their united arms.' p. xxxvi.

The following account of the same point of the battle, is extracted from a letter written by an officer of the guards.

'It was now about seven o'clock. The French infantry had in vain been brought up against our line, and, as a last resource, Buonaparte resolved upon attacking our part of the position with his veteran Imperial Guard, promising them the plunder of Brussels. Their artillery covered them, and they advanced in solemn column to where we lay. The Duke, who was riding behind us, watched their approach, and at length, when within a hundred yards of us, exclaimed, "Up, Guards, and at them again!" Never was there a prouder moment than this for our country or for ourselves. The household troops of both nations were now, for the first time, brought in contact, and on the issue of their struggle the greatest of stakes was placed. The enemy did not expect to meet us so soon; we suffered them to approach still nearer, and then delivered a fire into them which made them halt; a second, like the first, carried hundreds of deaths into their mass; and, without suffering them to deploy, we gave them three British cheers, and a British charge of the bayonet. This was too much for their nerves, and they fled in disorder. The shape of their column was tracked by their dying and dead, and not less than three hundred of them had fallen in two

minutes to rise no more. Seeing the fate of their companions, a regiment of tirailleurs of the Guard attempted to attack our flank; we instantly charged them, and our cheers rendered any thing further unnecessary, for they never awaited our approach. The French now formed solid squares in their rear, to resist our advance, which, however, our cavalry cut to pieces. The Duke now ordered the whole line to move forward: nothing could be more beautiful. The sun, which had hitherto been veiled, at this instant shed upon us its departing rays, as if to smile upon the efforts we were making, and bless them with success. As we proceeded in line down the slope, the regiments on the high ground on our flanks were formed into hollow squares, in which manner they accompanied us, in order to protect us from cavalry. The blow was now struck: the victory was complete, and the Enemy fled in every direction: his *deroute* was the most perfect ever known: in the space of a mile and a half along the road, we found more than thirty guns, besides ammunition wag-gons, &c. &c. Our noble and brave coadjutors, the Prussians, who had some time since been dealing out havock in the rear of the Enemy, now falling in with our line of march, we halted and let them continue the pursuit. Thus ended the day of "Waterloo." pp. lv, lvi.

Another account, given in a private letter, states, that 'Un-til eight o'clock, the contest raged without intermission, and a feather seemed only wanting in either scale to turn the balance.'

'At this hour,' pursues the officer, 'our situation on the left centre, was desperate. The fifth division, having borne the brunt of the battle, was reduced from 6,000 to 1,800. The sixth division, at least the British part of it, consisting of four regiments, formed in our rear as a reserve, was almost destroyed without having fired a shot, by the terrible play of artillery, and the fire of the light troops. The 27th had 400 men, and every officer but one subaltern, knocked down in square, without moving an inch, or discharging one musket; and at the time I mention, both divisions could not oppose a sufficient front to the Enemy, who was rapidly advancing with crowds of fresh troops. We had not a single company for support, and the men were so completely worn out, that it required the greatest exertion on the part of the officers to keep up their spirits. Not a soldier thought of giving ground; but victory seemed hopeless, and they gave themselves up to death with perfect indifference. A last effort was our only chance. The remains of the regiments were formed as well as the circumstances allowed, and when the French came within about forty paces, we set up a death howl, and dashed at them. They fled immediately, not in a regular manner as before, but in the greatest confusion.' p. xlviii.

What follows coincides with the description already given, of the timely attack of the Prussians on the right flank of the French, at this critical moment, which completed the panic, and decided the victory. The effective force under the Duke

of Wellington, on the 18th, it is said, 'scarcely amounted to 64,000, with the Belgians included.' 'The French (force) mostly consisted of veteran troops, and was 130,000 strong.' The circumstances under which our troops sustained the attack of the enemy, were peculiarly disadvantageous. 'The whole of the 17th,' says the officer last referred to, 'and indeed until late the next morning, the weather continued dreadful; and we were starving with hunger, no provision having been served out since the march from Brussels.' 'The evening before,' writes an officer in the Horse Guards, 'we bivouacked in a piece of boggy ground, where we were mid-leg up in mud and water.' The achievements of that day were every way prodigious. All that either physical or moral strength could accomplish, was done on the day of Waterloo. The Duke of Wellington paid only a just tribute to his men, although the speech does him the highest honour, in saying, 'When other Generals commit any error, their army is lost by it, and they are sure to be beaten; when I get into a scrape, my army get me out of it.'

But that which reflects the highest credit on the English character, is, the testimony borne to their heroic promptitude in succouring the wounded French, after the action. 'We know,' says the Editor, 'from respectable persons, that more than 500 wounded French thus owed their lives to their generous enemies.' The French, on the contrary, it is asserted on the authority of private letters, and we believe the assertion might too easily be substantiated, treated their prisoners with the utmost brutality.

'Besides being stripped and plundered, exposed to the severest privations and the grossest insults, many of our bravest officers, whose names our respect for the feelings of their surviving friends forbid us to mention, were actually murdered in cold blood, after surrendering up their swords. Such diabolical cruelty would be incredible and for the sake of humanity we would gladly doubt its truth, had we not incontestible proofs from many eye-witnesses of these brutal murders.' p. xxxix.

Perhaps some of our readers may, by this time, be impatient to see what Mr. Scott has made of such a subject. Unreasonable expectations were probably entertained, respecting his poem, and these it is certainly not calculated to gratify. For our own parts, we must confess that this production is full equal to what, without any disrespect to the talents of Mr. Scott, we ventured to anticipate. The plan of the poem is good, the versification spirited and flowing, and if some of the similes are rather too much attenuated, and if a triteness of sentiment, as well as of expression, is rather too prevalent, that at least must be conceded, that no man living possesses, in an equal degree, the faculty of rescuing the common-place ex-

pressions of poetry, from their insignificance of meaning, and of giving animation and interest to thoughts of the most unpretending description.

After three stanzas of picturesque description, the Poet introduces the reply which a stranger might be supposed to give to the inquiry, whether he saw 'aught in that lone scene,' which could tell 'of that which late hath been : ' and this reply affords occasion for the sagacious remark—

' So deem'st thou—so each mortal deems,
Of that which is, from that which seems.'

The following stanza is in a better style :

' Far other harvest-home and feast,
Than claims the boor from scythe released,
On these scorch'd fields were known!
Death hover'd o'er the maddening rout,
And, in the thrilling battle-shout,
Sent for the bloody banquet out
A summons of his own.
Through rolling smoke the Demon's eye
Could well each destined guest espy,
Well could his ear in ecstasy
Distinguish every tone
That fill'd the chorus of the fray—
From cannon roar and trumpet-bray,
From charging squadrons' wild hurra,
From the wild clang that mark'd their way,—
Down to the dying groan,
And the last sob of life's decay
When breath was all but flown.' pp. 16, 17.

But what are we to say to such rhyming as,

' Rush on the levell'd gun,'

and

' France and Napoleon.'—

Or to such a travestie of the Duke of Wellington's language to his men, as the following ?

" " Soldiers, stand firm," exclaimed the Chief,
" England shall tell the fight." "

If Mr. Scott will not condescend, on such an occasion, to bestow pains on his versification, it is hopeless to expect that he will be reclaimed. To justify the praise we have bestowed on this production, we shall add the following stanzas, the most spirited in the poem, in which the Author thus apostrophizes Napoleon Buonaparte.

' What yet remains?—shall it be thine
To head the reliques of thy line
In one dread effort more?—

The Roman lore thy leisure loved,
 And thou can'st tell what fortune proved
 That Chieftain, who, of yore,
 Ambition's dizzy paths essay'd,
 And with the gladiator's aid
 For empire enterprized—
 He stood the cast his rashness play'd,
 Left not the victims he had made,
 Dug his red grave with his own blade,
 And on the field he lost was laid
 Abhorr'd—but not despised.

But if revolves thy fainter thought
 On safety—howsoever bought,
 Then turn thy fearful rein and ride,
 Though twice ten thousand men have died
 On this eventful day,
 To gild the military fame
 Which thou, for life, in traffic tame
 Wilt barter thus away.

Shall future ages tell this tale
 Of inconsistency faint and frail?
 And art thou He of Lodi's bridge,
 Marengo's field, and Wagram's ridge!

Or is thy soul like mountain-tide,
 That, swell'd by winter storm and shower,
 Rolls down in turbulence of power
 A torrent fierce and wide;

'Reft of these aids, a rill obscure,
 Shrinking unnoticed, mean, and poor,
 Whose channel shows display'd

The wrecks of its impetuous course,
 But not one symptom of the force
 By which these wrecks were made!

Spur on thy way!—since now thine ear
 Has brook'd thy veterans' wish to hear,
 Who, as thy flight they eyed,
 Exclaimed,—while tears of anguish came,
 Wrung forth by pride, and rage, and shame,—
 “ Oh that he had but died ! ”

But yet, to sum this hour of ill,
 Look, ere thou leav'st the fatal hill,
 Back on yon broken ranks—

Upon whose wild confusion gleams
 The moon, as on the troubled streams
 When rivers break their banks,

And, to the ruin'd peasant's eye,
 Objects half seen roll swiftly by,
 Down the dread current hurl'd—

So mingle banner, wain, and gun,
 Where the tumultuous flight rolls on

Of warriors, who, when morn begun,
Defied a banded world.' pp. 27—30.

' Then safely come—in one so low,—
So lost,—we cannot own a foe ;
Though dear experience bid us end,
In thee we ne'er can hail a friend.—
Come, howsoe'er—but do not hide
Close in thy heart that germ of pride,
Erewhile by gifted bard espied,

That "yet imperial hope;"
Think not that for a fresh rebound,
To raise ambition from the ground,
We yield thee means or scope.

In safety come—but ne'er again
Hold type of independent reign ;

No islet calls thee lord,
We leave thee no confederate band,
No symbol of thy lost command,
To be a dagger in the hand

From which we wrench'd the sword.' pp. 32, 33.

The poem concludes with the following lines.

' Farewell, sad Field ! whose blighted face
Wears desolation's withering trace ;
Long shall my memory retain
Thy shatter'd huts and trampled grain,
With every mark of martial wrong,
That scathe thy towers, fair Hougomont !

Yet though thy garden's green arcade,
The marksman's fatal post was made,
Though on thy shatter'd beeches fell
The blended rage of shot and shell,
Though from thy blacken'd portals torn,
Their fall thy blighted fruit-trees mourn,
Has not such havock bought a name
Immortal in the rolls of fame ?

Yes—Agincourt may be forgot,

And Cressy be an unknown spot,

And Blenheim's name be new ;

But still in story and in song,

For many an age remember'd long,

Shall live the towers of Hougomont,

And fields of Waterloo.' pp. 40, 41.

From the "Ode by Elizabeth Cobbold," we select the following stanzas : they are considerably above mediocrity.

' But O what song the praise can tell,
Of those who, self-devoted, fell,
When ev'ry gallant leader fought
As if that glorious day he sought
To win as bright a wreath from fame
As circles Wellington's immortal name ?

Each persevering soldier too,
 A leader in that battle grew,
 And felt as resolute in fight,
 As firm, in British hardihood,
 As though upon his single might
 His country's bulwark stood.

'A wall of life the serried square appears,
 In mute and horrible array

Of motionless protruded spears:—

The fierce steed trembles to essay

The fatal charge, and starting back,

Regardless of the spur or rein,

Shrinks, snorting, from the vain attack:

Urg'd on again to brave the shock,

His madd'ning cries the effort mock,

And wildly o'er the plain,

Spurning control, the chargers fly,

With shiver'd bit and bursting girth;

Till sweeps the thundering grape-shot by,

And hurls, in dread fraternity,

Th' unbroken ranks to earth!

'Ev'n as they stood in death they lay:—

The glazing eye, the livid brow,

Still frown'd defiance on the foe;

Each breast high swell'd still seem'd to feel,

Each stiffen'd hand still grasp'd the steel,

In that same mute and horrible array.' pp. 11, 12.

The profits of the sale of both these poems are to be appropriated to the Waterloo Subscription.

Art. V. *The First Report of a Society for preventing Accidents in Coal Mines*: comprising a Letter to Sir Ralph Milbanke, Bart. on the Various Modes employed in the Ventilation of Collieries. Illustrated by Plans and Sections. By John Buddle. Newcastle. 1814. 8vo. pp. 28. pp. 10.

WHEN the comforts or the luxuries which we cannot, or will not relinquish, are procured by such exertions of our fellow-creatures, as condemn them to privations that render the portion of their existence thus employed, perilous and miserable, humanity requires that we should devote at least a thought to render their scanty seasons of rest refreshing, their sabbaths tranquil, and their declining age devoid of cares. But when the support of our very existence demands the sacrifice of all that seems desirable in life, during the periods of labour of those who are engaged in supplying its necessities, though the labourer may be satisfied with the stipulated pecuniary remuneration, humanity imperiously claims in his behalf every exertion within our power, to protect him from danger, and, where una-

voidable sufferings are so numerous, to remove those which are casual.

The condition of the Collier, who voluntarily submits to a seclusion from the light of the sun, and from the breath of heaven, in damp and narrow galleries, which confine his naked body to an unnatural and painful posture, there to toil for the scanty pittance that supports his own existence and procures the few comforts of his family; exhibits man in a condition sufficiently degraded to claim the hand of the brother who stands on higher ground, to raise and comfort him. But when we recollect, that an instantaneous subsidence of the impending mass of rock between him and the day, may immure him in an inaccessible tomb, to pine in hopeless anguish;—that a current of air incapable of supporting respiration, may insensibly extinguish life, or immerse him in a torrent of flame, driving his shattered limbs before it;—when we learn that these accidents not only may, but do repeatedly occur, and that, annually, families consisting together of some hundreds of individuals, are thus deprived of their maintenance:—we not only feel desirous to lend assistance as far as our power extends, but are impelled by duty to call to those who are more able than ourselves, to hasten to afford alleviation and protection. These considerations, rather than the duty of noticing the literary merit of a respectable pamphlet, impose upon us the obligation of drawing the attention of our readers to the paper before us.

The most dreadful calamities that take place in collieries, are owing to the discharge of inflammable gas from crevices in the pit. They are particularly common in the mines of Newcastle, though of rare occurrence in the Yorkshire, Somersetshire, and South Wales coal districts, and have long exercised the ingenuity of those who have been interested either by humane or by pecuniary motives. Two modes of obviating the danger, naturally occur to the mind:—the first, is that of preventing the gas from being disengaged, or of so neutralizing it by chemical agents, as to prevent its admixture with atmospheric air in pernicious proportions; the other, that of removing it when disengaged, without the risk of its being ignited. The first of these modes, is a problem, the solution of which can be expected of the scientific only, and the Society regret being unable to hold out such encouragement, as may be able to stimulate their attention to the subject. We must, however, confess, that we should feel infinitely greater regret, did we think that the funds of a Society could afford a stronger inducement to exertion, than the dictates of humanity.

Mr. Buddle does not touch upon this part of the subject, but details the methods employed in clearing the coal works of inflammable gas. These are—*simple ventilation*, by means of a

current of air established and preserved by a furnace under ground, which causes the rarefied air to ascend by what is termed the *up-cast pit*, while the denser atmospheric air descends by the *down-cast pit*;—*ventilation by steam*, in which the air in the up-cast pit is heated, and thus caused to ascend by means of an iron cylinder, discharging the steam of a boiler at the surface into it;—*ventilation by means of a hot cylinder*, the up-cast pit terminating in an iron cylinder which is enveloped in the flame of a furnace;—and *ventilation by means of an air pump*, in which a wooden exhausting pump draws the air from the up-cast pit. One of the greatest impediments to the success of ventilation, by means of a furnace, is, the danger that the air may be so contaminated with inflammable gas, when it arrives at the furnace, as to take fire and explode. This difficulty Mr. Buddle obviates, by making use of two downcast pits, and one upcast pit, with furnaces between each of the former, and the latter; one of these furnaces is sufficient to keep up the current of air, and consequently that may be used, which is out of the reach of any discharge of gas which may casually occur.—The possibility of discharges of gas or *blowers* on both sides of the upcast pit, is practically so slight, as not to require any further provision.

As, however, the fatal effects of explosions are not confined to those who are destroyed by their immediate effect, precautions are requisite to avoid their remoter consequences.

‘In the many fatal accidents which have occurred within my knowledge, from explosions of inflammable gas, I think I may venture to assert, that not more than one-fourth of the persons they have ultimately killed, have been the victims of their immediate effects. Three-fourths of them almost invariably perish by suffocation; for, after the stoppings, trap doors, &c. are swept away by the destructive ravages of an explosion, it is, in general, quite impossible to restore the *main* channels of ventilation in time to relieve those whom the blast has left uninjured, who have missed their way, or are too weak or maimed to reach the *adit* of the mine. The difficulty of relieving the sufferers, in cases of this nature, arises from the *main bearing* stoppings, or *main doors* being blown out, or broken down by the shock of the explosion.

‘Stoppings and doors are generally replaced immediately after an explosion, by half-inch deal; and though the overmen, &c. have acquired the greatest dexterity in this sort of operation, yet because they have often to scramble over heaps of ruins shaken from the roof, or blown out of different parts of the mine, and always, in a great measure, to work in the dark (on account of the steel mills eliciting a very feeble light in the thick smoke and dust raised by the explosion) their proceedings are necessarily slow, and the persons they are hastening to save are often suffocated before they can possibly reach them.

‘ But a Viewer, who has accurately treasured up in his mind the various circumstances of his collieries, and reflected upon the probable causes and effects of explosions, which, as in the four cases hereafter to be enumerated, in spite of his skill and industry may occur, not only in a measure foresees the extent of the injury they may occasion, but guards against their effects, by supporting the bearing stoppings with *pillaring* of rough walling.

‘ But though the bearing stoppings can be fortified in such a manner as to resist the shock of all ordinary explosions, yet because great strength cannot be given to the *main doors* of the avenues leading to the working boards, a degree of security to them is still a desideratum. The consideration, however, that art might accomplish an object to which mere strength is inapplicable, has lately led me to the invention of the *swing door*.

‘ The fittest materials for its construction, are deals one inch, or one and a half inch thick, and moderately loaden with a weight at its bottom h, so that if the prop g be struck out, the door, after ceasing to vibrate, will hang vertically over its threshold c. Its bottom and sides may be lined with soft leather, to make it fit closer to its cheeks and threshold; and the cheeks should be fixed in recesses, hewn out of the sides of the drift or passage in which it is to be hung.’ pp. 12—15.

It is proved, by experience, that animal life may be supported in air contaminated to a degree beyond the point at which it would fire on contact with the flame of a candle, and colliers are often willing, and sometimes necessitated, to work in an atmosphere of this description. The steel-mill is then employed to obtain light, which is elicited by the action of a thin plate of steel rapidly turned against the edge of a flint. Mr B. has never witnessed an explosion of the gas from this kind of fire, but he accurately describes the change of appearance in the sparks, in different degrees of impurity, so that the approaching danger may be perceived.

‘ When elicited in atmospheric air, they are of a bright appearance, rather inclining to a reddish hue, and as they fly from the wheel, seem sharp and pointed. In a current of air, mixed with inflammable gas above the firing point with candles, they increase considerably in size, and become more luminous.

‘ On approaching the firing point with steel mills, they grow still more luminous, and assume a kind of liquid appearance, nearly resembling the sparks arising under the hammer from iron at the welding heat. They also adhere, more than usual, to the periphery of the wheel, encompassing it, as it were, with a stream of fire: and the light emanating from them is of a blueish tint.

‘ When the inflammable gas predominates in the circulating current, the sparks from the steel mill are of a blood red colour; and as the mixture increases, the mill totally ceases to elicit sparks. They have the same bloody colour in carbonic acid.’ p. 21.

The means employed by Mr. B. to ventilate pits, produce what he terms a standard air course, in which the air moves through an aperture of thirty or forty square feet, at the rate of three feet per second, discharging about 700 cubic feet per minute. This is sufficient to render harmless a discharge of 170-230 hogsheads of gas per minute; but where the discharge is greater, it proves inadequate.

In this case, recourse must be had to other means, and every friend to humanity must wish that they may soon be afforded by the improved mechanical or chemical resources of our age.*

Art. VI. *Memoirs of Mrs. Harriet Newell, Wife of the Rev. Samuel Newell, American Missionary to India; who died at the Isle of France, Nov. 30, 1812, aged Nineteen Years.* To which is added, a Sermon, on Occasion of her Death, preached at Haverhill, Massachusetts. By Leonard Woods, D.D. Abbot Professor of Christian Theology in the Theol. Sem. Andover. London: Booth and Co. 1815. sm. 8vo. pp. 197.

THE name of a *Missionary* can seldom fail to excite some peculiar kind of emotions, but emotions that differ widely in different persons. In many, the only feeling produced, is that of ridicule. Enthusiasm and delusion,—the extravagance of a maniac united with the superstition of a fakir,—are ideas which it naturally suggests to them; and the sneer of superior rationality is played off as a thing of course; as necessary to support the reputation of worldly wisdom and unfanatical views. By this class of persons, the subject has never for one moment been submitted to sober inquiry, but flippantly adjudged to be undeniably absurd.

There is another description of persons, by whom it *has* been thought of occasionally, for a few moments at a time, when it has fallen in their way; but the images—the lively, forcible images, of a comfortable fireside, of a rich and plentiful

* Since the above Article was written, we learn that Sir Humphrey Davy has, within the past month, submitted to the Royal Society, a lamp, or rather a lanthorn, which promises to be one of the most important inventions of modern science.

The action of the lanthorn depends upon the following principles. The combustion of the oil, furnishes a portion of carbonic acid, while the air which maintains the combustion, affords a portion of azote or nitrogen. These gaseous fluids are produced, in the lanthorn, in such a quantity as is just sufficient to maintain a feeble flame:—and this flame becomes extinguished by the admixture of inflammable gas, or carburetted hydrogen, if any present itself.

Should this discovery prove effectual, the Professor will have deserved some tribute of national gratitude.

table, of good wines and good beds, good houses and good servants, and of good old England, present themselves with so great a degree of vivacity to their minds—perhaps, in regard to this class, it might be nearly as correct to say, to their bodies,—that though it must, upon the whole, be admitted as a proper sort of thing to convert heathens into Christians, and though, if any can be found to undertake such a business, ‘it is all very well;’ yet, the Missionary is regarded as an adventurer destitute of almost every feeling common to human nature; a creature of quite another kind; fated, by his own strange taste, to forego all the pleasures of life and society, and set apart, therefore, from any claim on general sympathy. *He* was born for one sort of life, *they* for another; and if he does not object to his own, ‘it is all very well.’

We do not often meet with a person whose character is much lower than this, and yet a much lower may be found;—not indeed more “earthly or sensual,” but more “devilish.” It is that of the cool thinker who examines the subject well, calculates all its bearings, and at length determines, without one pang of remorse, one chill of horror, one throb of pity, one blush of shame, that the Missionary, by releasing the minds of men from a slavery fatal both to their present and their future happiness,—by exalting them from the state of mere human machines, to that of intelligent agents,—is opposed to certain political interests, and is therefore to be proscribed, driven by the arm of law from every spot of earth from which a grain of gold, or a skein of cotton, can be procured. There is a baseness—a malignity in this, beyond which imagination cannot proceed without approaching the confines of hell.

But it might have been expected, that among Christians, those who not only bear the name, but appear to sustain the character, no diversity of feeling on such a subject could exist.—That having been taught the value of one soul, they could not form a low estimate of the worth of thousands—of hundreds of thousands, partaking of the same nature with themselves, who, if denied missionary aid, must sink, through the grossest vices, into perdition. It might be supposed, that the command of their Saviour, lying unrepealed upon his disciples to the end of time, to “go into all the world, and preach the Gospel to every creature,” would prove a warrant to missionary exertions, which no Christian voice could dispute, no Christian heart could withstand. And yet, with what uneasy suspicion has the subject of missions been regarded, even by some Christians!—It is a business to which they have not been accustomed. Their pious forefathers went to heaven without thinking of it. It is novel, irregular, and a *little* fanatical. It overlooks objects of equal commiseration at home; is beginning to civi-

lize at the wrong end ; and aims at good which human efforts can never accomplish. It is, therefore, presuming ;—Providence, without such assistance, would fulfil all his intended purposes in their appointed time. In our hands it is exposed to disappointment and failure, and we to disgrace as unsuccessful schemers. Perhaps it sprung up in a wrong quarter,—not exactly among our own friends ; it was not therefore cordially embraced by us at the commencement of its exertions, and it is unpleasant to yield a late consent, a consent which tends virtually to the acknowledgement, that *we* have hitherto been wrong, and *you* have the glory of forming and carrying on a great design without our co-operation ; henceforth, we could be but converts :—and, after all, it is difficult and fatiguing to acquire a just opinion upon such a controverted point.

By feelings such as these, more or less defined, there is reason to fear that some have been influenced, who were not insensible to the value of their own souls, nor altogether indifferent to the salvation of the heathen ; some who have been unable to refuse a shew of concurrence in missionary exertions, and a little pecuniary support to the cause. But is this chastised approbation a temper of mind suited to the contemplation of a work, the greatest in which human agency can be employed ?—the most benevolent in which Christian feelings can indulge ?—a work enjoined by the will, and encouraged by the promises of God ?—It is not to the head so much as to the heart of such objectors, that appeal should be made ; and we know of nothing more likely to subdue latent opposition, and elicit the feelings of Christianity, wherever they really exist, than the interesting Memoir which we have just perused. It is a living argument, well calculated to make its way to the living principle of piety, however feeble or encumbered, and to eradicate every prejudice but those which arise from sordid selfishness, or from enmity of heart to God.

A considerable part of the Memoir of a life so short as was that of Mrs. Newell, must necessarily refer to very early youth, and the extracts given from her letters and diary, written before her mind had received that particular bias which will endear her name to the Christian public, differ but little from what might be selected from the experience of many, who have continued to move in a private sphere. For this reason, these papers may be thought to occupy too large a proportion of the volume, as some, who may open it in expectation of feeling a peculiar and high interest in every page, will probably be disappointed at finding nearly one third of it thus occupied. But even here are exhibited two features worthy of attention, as distinguishing Mrs. Newell's character ; the one, a deep impression of the relative worth of time and of eternity ; the other, arising from this,

a prevailing solicitude for the salvation of others. She appeared early to feel, what is more frequently acknowledged than deeply experienced, the infinite value of infinite things. The spiritual world was to her a reality near at hand. It was not a mysterious, distant, uncertain future, seldom thought of, and scarcely believed; but it unveiled itself to her mind as a vast and solemn scene, which a few shifting moments would inevitably and clearly unfold to her; far more certain than the light of to-morrow's dawn, and incomparably more important than all that is dear and interesting in the enjoyments of to-day. From this impressive view, a lively concern for the safety of those around her would naturally arise. Among her school-fellows, and in the bosom of her family, she commenced her missionary labours; and let those, who, animated by her example, are ready to exclaim—Almost thou persuadest me to be a missionary—but who yet fear to encounter the dangers and privations of the service in a foreign land, resolve to imitate her as a missionary at home. Who has not a brother or sister, or friend, or servant, still a heathen at heart? Who might not, if duly impressed with the nearness and solemnity of the invisible state, and suitably anxious to improve every opportunity for impressing others, expend the zeal of a missionary within his own circle, and by judicious, affectionate, and persevering exertions, in that limited sphere, perform his part in evangelizing the world? Is it possible, indeed, that an individual, the subject of a conviction so deep and abiding, could be found, who would not surmount every obstacle which timidity, on the one hand, and obduracy or reproach, on the other, could throw in his way, in the hope of carrying his friends and associates with him to heaven? It is true, that some portion of Apostolic courage is necessary even for this; and let no one who shrinks from the smaller difficulty, suppose himself qualified to encounter the greater, with every fearful form of persecution and death in a distant land.—The trial of cruel mockings, though painful, is not so severe as many a conflict which the missionary exile is called to endure.

It would be an act of injustice to the interesting narrative of Mrs. Newell's life and sufferings, were we to detach any part of it from its connexion with the whole; and we deny ourselves the melancholy pleasure of selecting those passages which are most deeply affecting, in order that their impression may not be weakened upon the reader's mind. 'Of this narrative,' says the English Editor, 'there is no part so deeply touching as the letter addressed by Mr. Newell, to his mother; hard, indeed, must that heart be, that can remain unmoved when this is perused.' And though, at the moment, our feelings objected to such a preparation, as likely to diminish the interest it was calculated to excite, yet

after perusing it ourselves, we cannot refuse a similar testimony, nor avoid pointing out this mournful letter, as a pattern of considerate tenderness in disclosing the death of her child to a widowed mother, and of Christian principle supporting a broken heart.

In consequence of this afflicting event, an admirable sermon, which is subjoined to the present Memoir, was preached at Haverhill, Mrs. Newell's native town. The text is chosen from Matthew, ch. xix. v. 29 :—"And every one that hath forsaken
" houses, or brethren, or sisters, or father, or mother, or wife,
" or children, or lands, for my name's sake, shall receive an
" hundred fold, and shall inherit everlasting life." 'But
' where,' says the writer, 'shall we find the singular character
' exhibited in the text? I answer, in every place, and in every
' condition of life, where we find true religion.' And after illustrating this in various instances, he proceeds—

'The *Christian missionary*, whose motives are as sublime as his office, forsakes all for Christ, in a *remarkable* sense. The proof which he gives of devotion to Christ, is indeed of the same nature with that which other christians give; but it is higher in *degree*. Others forsake the world in *affection*, but enjoy it still. He renounces the *enjoyment*, as well as the *attachment*. Other christians esteem Christ above friends and possessions, and yet retain them far enough for the gratification of their natural affections. The missionary, who has a right spirit, counteracts and mortifies natural affection, by actually abandoning its dearest objects. The distinction, in short, is this: other christians have a *willingness* to forsake all for Christ; the missionary *naturally forsakes* all. The cause of Christ among the heathen possesses attractions above all other objects. It has the absolute control of his heart. He forsakes father and mother, house and land, not because he is wanting in affection for *them*, but because he loves Christ *more*. He forsakes them because his heart burns with the holy desire, that Christ may have the heathen for his inheritance, and the uttermost parts of the earth for his possession.'

The sermon concludes with an address to the friends of the missionary cause; and the strain of it, together with the melancholy occasion, is so applicable to a recent event, that we shall give it entire, as well suited to animate English zeal, and to support the minds of English mourners.

'Let not your hearts be troubled by the adverse circumstances which have attended the commencement of our *Foreign mission*. Recollect the various hindrances, disappointments, and sufferings, encountered by the *Apostles*, the *first missionaries of Christ*; who yet were destined to spread the triumphs of his cross through the world. The experience of ages leads us to expect that designs of great moment, especially those which relate to the advancement of Christ's kingdom, will be opposed by mighty obstacles. The adverse circumstances, therefore, which have attended the outset of our Foreign

mission, are far from presenting any discouragement. They rather afford new evidence, that this mission is to be numbered with all other enterprises, calculated to promote the honour of God and the welfare of men. These various trials, brethren, are doubtless intended not only to qualify *missionaries* for greater usefulness, but also to humble and purify all, who are labouring and praying for the conversion of the Heathen. How effectually do these events teach us, that no human efforts can ensure success; that the best qualifications of missionaries abroad, with the largest liberality and most glowing zeal of thousands at home, will be of no efficacy, without the blessing of God. When, by salutary discipline, he shall have brought his servants to exercise suitable humility and dependence, and in other respects prepared the way, no doubt he will give glorious success. The cause is *his*; and it is vain to depend for its prosperity on human exertions. The death of *Mrs Newell*, instead of overcasting our prospects, will certainly turn to the advantage of missions. It will correct and instruct those who are labouring for the spread of the Gospel. The publication of her virtues will quicken and edify thousands. It will also make it apparent, that the missionary cause has irresistible attractions for the most excellent characters. *Her* character will be identified with that holy cause. Henceforth, every one who remembers *Harriet Newell*, will remember *the Foreign mission from America*. And every one, who reads the history of *this* mission, will be sure to read the faithful record of her exemplary life and triumphant death. Thus, all her talents, the advantages of her education, the beauties of her mind, and the amiableness of her manners, her refined taste, her willingness to give up all that was dear to her in her native land; her fervent love to Christ; her desires and prayers for the advancement of his kingdom; her patience and fortitude in suffering, and the divine consolations which she enjoyed, will all redound to the honour of that sacred cause, to which all she had was devoted. Her life, measured by months and years, was *short*; but far otherwise, when measured by what she achieved. She was the happy instrument of much good to the holy kingdom of Christ, which deserved all her affections and all her labours. She died in a glorious cause. Nor did she pray, and weep, and die in vain. Other causes may miscarry; but this will certainly triumph. The LORD GOD of Israel has pledged his perfections for its success. The time is at hand when the various tribes of India, and all the nations and kingdoms of the earth shall fall down before the King of Zion, and submit cheerfully to his reign. A glorious work is to be done among the nations. Christ is to see the travail of his soul, and all his benevolent desires are to be satisfied. The infinite value of his atoning blood is to be completely and universally illustrated; and the full-orbed splendour of redeeming love is every where to shine forth. The power of God will soon accomplish a work, which, seen in distant prospect, has made thousands, now sleeping in Jesus, before leap for joy. Blessed are they who are destined to live when the earth shall be filled with the glory of the Lord. And blessed are *we* who live so near that day, and even begin to see its bright and glorious dawn. *O sun of righteousness arise: shine upon the dark places of the earth; illuminate all the world. Amen.*

Art. VII. *Cona, or the Vale of Clwyd*; and other Poems. Foolscap 8vo. pp. 215. Price 7s. 6d. Longman and Co. 1814.

THE requisites that form a poet, are by no means so generally attainable as the increasing number of votaries might lead us to imagine. The materials for their labour may indeed be collected, but the creative and directing genius that plans with decision and effect, and vigorously imbodyes its conceptions, is not the result of complacent determination in a writer, nor is it always to be attained even by long study and close intimacy with the highest productions of the art. Indeed, had it been otherwise, a rival of the author of the *Eneid*, might be expected in the person of some industrious Scaliger; and in the shape of a Bentley or a Porson, a second Horace might start up to administer to the vanity of the great, with learned and courtly elegance.

It is in the power of any diligent mind, to store itself with vivid expressions and beautiful images, and to disburthen itself of these with sufficient facility, according to the rules of art; but if the creative power of invention has not, with more than Midas-touch, enriched and perfected the whole, we look upon such productions with feelings similar to those excited by the works of the turbaned tribes of modern Greece, who, in the very seat of taste, construct their incongruous and tasteless edifices, with remnants of Parian marble, and the choicest specimens of the chisel.

The story of *Cona* possesses not the smallest claim either to novelty or interest. *Cona*, the heroine of the piece, is the daughter of a druid. She marries a young man whom her father has brought up from his infancy, and who proves to be the son of the king of Wales, though, for any consequences that result from this notable discovery, he might as well have been the son of his majesty's goatherd. The nuptial bower is suddenly illuminated by fires from the beacons of Venlis, Moel-y-Gaer, Dwyrdde, Strathalun, &c. and the bridegroom is obliged to sally forth in defence of his country; *Cona* loses her senses by the fright; and taking a coracle which she finds on the sea-shore, sets off to Ireland, where, after wandering some time, she is discovered by her husband, who is very opportunely wrecked on the coast of that island. *Cona* recovers her senses sufficiently to recognise him, and then dies. Of the numerous common-place passages in this poem, which may strike the superficial reader as 'very pretty,' the description of the heroine may suffice.

‘ Yet all the forms that Nature's pencil drew,
Languished when Mervyn's peerless child was nigh;
Her eye was ether's mild unsullied blue,
Her locks the fleeces of the orient sky;

Her cheek had drunk the pure carnation's dye,
That blush'd upon a ground of stainless snow;
Her bosom with the eider-down might vie,
And in her virgin heart emotions glow,
That angels might not blush on heavenly thrones to know.'

p. 6.

The effects of the beacon-fires upon the feathered tribe in their vicinity, is somewhat better.

'The indignant eagle springing from his nest,
Enraged that flames usurped his lone domain,
Soared sullenly to seek a place of rest,
To distant hills, but all his search was vain;
The fires were bright as evening's starry train;
Low in the vale, by the false dawn deceived,
The lark essayed a song, and sunk again.'

The following account of the hero's achievements in the field, exceeds our comprehension.

'On high he towered, no limb was seen to shrink,
Though clouds of darts came thickening through the air,
No form of danger taught a soul to sink,
That soared above the workings of despair
In eye of Meredyth the achievement fair
In virtue's lustre shone, he lightly sprung
On empty car, some rival deed to dare,
That might by bard of future age be sung,
And wake the harp of fame to glory's record strung.
His coursers trampled down the daring foe,
Who opposition to his progress gave:
The flying coward sunk beneath the blow
Of lance, from point of which no speed could save;
The astonished line divided like a wave
Cut by a jutting rock, while streams of blood
Distained the horse's hoof, and glowing nave;
The chief beheld with calm intrepid mood,
And springing from the rock, safe on the chariot stood.
Then on the wings of wind the chariot flew,
Swift as the passing wonder of a dream,
Unhurt from wonder's straining gaze withdrew,
As sudden as the rapid lightning's gleam,
That none the sight reality might deem:
'Twas magic all, and mute astonishment.'

From some unaccountable quarrel between the Author's muse and the golden-tressed Aurora, he has chosen to describe that lady, as a grey-headed old man; yet we ought not perhaps to quarrel with the only personification in the work, which has the merit of novelty. The language is not always correct, in regard either to grammar or metre; but it is often elegant, and would have been still more so, if the Author, among his nume-

rous imitations of modern poets, particularly of their blemishes, had not thought fit continually to omit the definite article, from which cause his verse appears sometimes to be framed as much upon the model of Butler's, as of Spenser's.

"*Minousecamina*" is admirably adapted to set forth all the faults of the poetry of the present day, which seem to have adhered to our Author's memory like straws to amber. Here, Lord Byron, Campbell, Scott, and Wilson, may look, not for the reflection of their own excellences, but for what may be much more useful to them—those peculiarities which must be regretted in proportion to the merits with which they are so forcibly contrasted.

The smaller poems are not deserving of notice, and before the Author attempts any others of more importance, we would recommend him to endeavour to dismiss his memory, and wait for judgement.

Art. VIII. 1. *Considerations sur une Année de l'Histoire de France.* Par M. de F——. 8vo. pp. 168. Price 5s. Dulau and Co. 1815.

Considerations relative to a Year of the History of France. By M. de F——. &c.

2. *Letter to the Right Honourable Lord Erskine, on the present Situation of France and Europe; accompanied by Official and Original Documents.* Second Edition, 8vo. pp. 128. Murray, 1815.

3. *Carpe Diem; or the True Policy of Europe, at the Present Juncture, with regard to France.* 8vo. pp. 44. Price 1s. 6d. Stockdale. 1815.

(Concluded from Page 434 of the present Volume.)

THE character of Buonaparte is one of so unequivocal, so homogeneous a description, so free from any amiable inconsistency, and it has been so fully illustrated by circumstances, that, as an historic fact, it will not be easy hereafter to account for the degree of complacent admiration, with which the man has been regarded by numbers in this country.

There is a certain class of minds, in which an abject admiration of greatness, as a something utterly beyond the level of their faculties, is a mere instinct. They have, indeed, no distinct notion of that, in which real greatness consists, nor of any other species of greatness, than that which displays itself in great achievements. Such persons are, therefore, easily imposed upon by the attitude and theatric semblance of grandeur, by suddenness of movement, and fearlessness of enterprise. It is not then to be wondered at, that the splendour of the gigantic empire which, but a few months since, was annexed to the name of Buonaparte, should, in certain cases, have so dazzled the intel-

fects of some men, as to render them insensible, not only to the fortuitous causes of his success, but to the crimes by which that success had been purchased.

And yet, we are not sure that this unintelligible admiration of his character, which falls in naturally enough with our school-boy notions of the Alexanders and Cæsars of antiquity, is a less enlightened, or less Christian feeling, than the blind and rancorous hatred with which our enemy—because he was our enemy—has been pursued by men of another mode of thinking, who have shewn themselves equally incompetent to appreciate those points in his character, which constitute it the proper object of deprecation and abhorrence.

It has, no doubt, provoked a great deal of what in the mildest terms we may style perverse liberality, in reference to Buonaparte, to have heard him execrated,—held up as an *avatar* of the civil principle,—by men of by no means the keenest moral sensibility on other subjects, evidently from political motives, and with regard to the political effects only of his ambition. It could not but occur to their minds, on hearing him stigmatized as upstart, Jacobin, or usurper, that some of the favourite names in history have been rendered illustrious in the eyes of posterity, by usurpations as lawless, by aggressions as unprovoked, and by conquests as sanguinary, as those which excite our execration in regard to him. Events in modern history, by furnishing precedents to his ambition, might seem to offer something in the way of palliation of his enormities;—among which, the partition of Poland, the transactions in the Crimea, and some of the glorious deeds of the Head of the House of Brandenburg, would immediately force themselves on the recollection. Nor would the name of Bourbon, inauspiciously opposed to that of Buonaparte, at all assist in reconciling the perverse feelings of the persons alluded to, to the indiscriminate invectives poured upon the latter. The mad ambition of Louis the Fourteenth, the profligacy of his successor, the faithlessness, the cruelty, and the fanaticism, identified with the name of that family, in different countries, and through successive ages, might seem sufficient to weigh down all the crimes of Buonaparte; nor is it matter of surprise that, by those who are accustomed to form their estimates by no better criterion than that of comparison, a language approaching that of justification, should have been employed in speaking of him who must, nevertheless, be considered as the greatest of political aggressors.

Further: If the principles which were brought into opposition to the Machiavelian policy of Buonaparte, had obviously been of purer origin; if the defensive contest in which we were engaged, had had, from the first, a more intelligible and more

legitimate object, and if the systems which his ambition sought to counterwork, or to subvert, and for the upholding of which we found ourselves involved in a strange alliance, had been of a less corrupt nature; there would have been far less plausibility in the pretexts which have furnished the occasion on which the conduct of Buonaparte has found its advocates in this country. On the contrary, we have been told, with somewhat of flippancy in the sarcasm, that England has been fighting for Despotism and for Popery, for the Inquisition and the Jesuits,—for abominations which Buonaparte seemed destined instrumentally to extirpate. Contemplating him in the light of a ‘scourge of the Lord,’ many who deprecated his tyranny, fostered the hope that he was to do the work of the tempest and the whirlwind, which purifies while it destroys; or, that, like the serpent into which the rod of Aaron was transformed, having destroyed the delusions and annihilated the power of the deceivers of mankind, he would again become a passive instrument in the Almighty hand, from which he derived his terrible power. If some persons who have indulged these hopes, have been too insensible to the distinctive enormity of the character of Buonaparte, they must not be confounded with those who have been blinded by the determined perverseness of party-feeling.

But whatever good may be ordained to result from moral or physical evil, it is not for us to justify, or to connive at, either, as a means of producing that good. It deserves the serious consideration of those persons who have sought to palliate this man’s heart-rooted wickedness, how far they may have incurred this charge, and how far in so doing they may have countenanced that perfect contempt for all moral obligation, which formed the most striking feature in his character. Buonaparte was really and thoroughly an infidel. No confused notions of rectitude, no secret misgivings of conscience, no weak relentings towards good, no bursts of human sympathy, appear ever to have disturbed the sullen inflexibility of his mind. He really seems to have attained a degree of philosophic coolness in his disbelief of all religious truth, that gives an air of superiority to his wickedness. He did not appear to hate religion, for he despised it, and yet he had nothing in him that prevented his assuming the character of a believer in any creed that it was convenient to adopt. If, in some instances, he evinced a mind open to superstition, it was a superstition that had respect only to the possible chances of this world, not to the certain terrors of another. Nor was he an infidel with regard to religion alone: he had studied human nature deeply; but having no better key to the science than his own heart, he was acquainted with its darker passions only: there are better principles, which never entered into his calculations. He neither understood their operation, nor

believed in their existence. Expediency was to him the standard of morality, and the virtue of the stoic was the highest point to which he aspired.

Buonaparte is to be characterised as unfeeling rather than cruel. He has sacrificed thousands to his obstinacy; but the victims of his passions, excepting the master-passion of ambition, have been few. He had all an infidel's contempt for the lives of others, as though they were nothing more than the perishable mechanism of the social system, as though they could serve no better service than that of furnishing 'food for the cannon:' but with all an infidel's tenacity he clung to life, as one who deemed that life his all. Crimes, such as spring from the infuriated passions of other men, such as have been committed with less apparent motive in the paroxysms of fear, or jealousy, or revenge, Buonaparte has perpetrated with all the coolness of calculation, without any of that conflict of feeling which gives external violence to the effort of resolve. We believe that the stories which have been told of his wantonly feasting himself upon individual suffering, have no authenticity. But he could sacrifice an army without a pang of compunction, and return to demand and to create another.

'He is,' remarks the Author of the Letter to Lord Erskine, 'a modern philosopher in the strictest sense of the term. There is no individuality in his conceptions: if five hundred thousand men perish in a campaign, he regrets the inconvenience of *his own* loss, but never feels a moment's remorse for the sacrifice. If any individual is obnoxious to him, it is a sort of duty which he owes to his high situation to remove the nuisance. Whether it is a prince of the House of Bourbon, seized in the sanctuary of a neutral territory, or an itinerant vender of suspicious pamphlets, he signs their death-warrant with equal apathy' p. 40.

It is never to be forgotten in what school Buonaparte received his moral and intellectual education. His character was formed amid all the horrors of the French Revolution. These were surely enough to disgust any mind but that of a fiend, with mere cruelty, at the same time that they tended to extinguish every sentiment of humanity, to blunt every feeling of sympathy, to lessen the attractions of vice, but to destroy all perception of virtue.

It is not a question, whether the guilt which originates in excesses, or that which is committed by system, is the most monstrous, or evinces the most complete moral debasement. The latter characterizes, throughout, the conduct of Buonaparte. The sovereigns of Europe, it is conceded, have never been very faithful in the observance of treaties and of promises: a very slight pretence has sufficed as a veil for deeds of injustice and perfidy; and acts of the greatest enormity have been com-

mitted by royal and ecclesiastical mandate. But Buonaparte was the first who, having taken the measure of the credulity of mankind, and aware of the force of opinion, as an engine of state, was base enough to proceed upon the principle, that falsehood will serve as well as truth, if it is only believed, and thus, systematically to make deception a fundamental principle of his government. No man ever poured so utter a contempt upon truth, or was better skilled in all the arts of delusion. The success of his falsehoods was at least equal to that of his other achievements: his pen and his sword shared the glory of his bulletins; and it must no doubt have supplied him with a frequent theme of secret exultation, to find that even his enemies were so far deceived, as to give him credit for truth, and that in this country also some were found to give him credit for virtue.

We have heard it contended for, as a rational probability, that adversity and a year's exile, might have wrought some reformation in him; and without possessing the smallest evidence of the fact, we have been gravely called upon to proceed upon the bare possibility of such a miracle, as though it were actually credible. Reformation, as applied to such a man, must imply either a change of policy, or a change of principles. The first is a possible circumstance; it might originate either in better information, or in considerations of present interest: but the man that acts merely from policy, offers us no security for the continuance of his present conduct, nor can any reliance be with sanity reposed upon his professions. With regard to any moral change, as supposed to take place in such a character, it would be natural to inquire, what were his early principles and habits? Have his aberrations from rectitude been occasioned by strong temptation, acting upon a warm and yielding temperament? Have they been only the occasional forgetfulness of right principles? Have they exhibited the gradual deterioration of a mind that once gave the promise of virtuous achievement? Then the hope may be indulged, that, in the silence of that sublime and solitary island, where every object seems calculated to reprove the littleness of human ambition, and to awaken solemn recollections of the vast unchanging, boundless realities of the invisible world,—that here better thoughts and better principles might find their birth-place. But the individual to whom these wild speculations pointed, was—Napoleon Buonaparte. Then, did those persons who indulged them, design to vindicate the possibility of a Divine transformation taking place in a mind so perfectly blackened and seared by crimes, and was it the thought of the glorious accession, which such a circumstance would form to the triumphs of Christianity, that made them dwell with fondness on the idea?

No :—men who would have derided such a notion as the dream of enthusiasm, have carried their fanaticism to the height of imagining, that a moral change, to which history presents no parallel, which reason pronounces to be in the highest degree improbable, which nothing but Omnipotence could effect, might take place, without any human or superhuman agency, and without any visible cause for the wondrous metempsychosis. Surely, the influence this man has exerted on the minds of others, is the most wonderful attribute of his character: it is this ascendancy which was the only trait of apparent greatness. We shall look in vain for any other feature. Let us proceed to inspect more narrowly the lines of his moral physiognomy.

‘ There were combined in Buonaparte,’ M. de F. remarks, ‘ several distinct persons. We shall contemplate him first as a general, for this gave birth to the rest.

‘ Brought up in the lowest ranks of the army, he rose rapidly through the inferior gradations to the supreme power. His success, in those guilty times, told pretty distinctly the means by which he had attained it. It guaranteed his opinions and his character, disclosed his conduct, and announced to the world a man who should be capable of much, because he aimed at every thing, and hesitated at nothing.

‘ But as if such a man had not been dangerous enough in himself, the revolution placed in his hands an army formed of men like himself, nurtured with the same milk, inoculated with the same frenzy, still intoxicated with their saturnalian triumphs. It guaranteed to him this army as exhaustless as France herself, conferring upon him, at the same time, the full power of perpetually destroying this army, combined with the certainty of always repairing the waste.

‘ Add these three considerations :—

‘ This man was himself the sole commander of this mighty army.

‘ It was not the formation of his own talents : the Revolution gave it him ready formed.

‘ Finally, he was responsible to no one.

‘ Which, among all the celebrated heroes of antiquity, possessed, in proportion, a fourth part of these advantages?

‘ But had Europe the same elements at command, to oppose him with equal weapons, to render the chances equal?

‘ Opposed to him were sovereigns of ancient dynasties, sparing, both from character and from necessity, of the blood and of the property of their subjects; armies under the restriction of the old laws of war, steady, experienced, disciplined; inferior in numbers to his own, till he compelled all Europe to become one vast army against him; opposed to his sole undivided power, were many separate, unconnected powers, mutually jealous, and alternately confederate and at variance ;—lastly, generals, responsible for the blood of their troops, for their measures, and for their expenditure, subject to the direction or control of a ministry.

‘ Such were the forces he had at his command; such were those

with whom he had to encounter. He was for a long time successful; how far was this owing to his talents?

'Be it true, however, as must be conceded, that Buonaparte was, in some respects, a great commander; that he possessed a correct and rapid *coup d'œil* in the day of battle; and that, when successful, he knew well how to avail himself of his immense resources, and to attain his object at a stroke; who, nevertheless, would not be ashamed, in an age called the enlightened age, to dare to exalt military talents which, instead of being directed to the safety and discipline of armies, have only conducted to their licentiousness and ruin? Who would extol the tactics of a man who has exhibited talents only in the annihilation of all tactics, and in reducing the art of war to a simple process of destruction;—an art which had become one of the finest triumphs of human legislation, a victory achieved by religion and science, which had established laws in the empire of force, and infused into war as much of the spirit of peace as could blend with it. No trace of this melioration now remains; Buonaparte has, in the course of a few years, thrown back the art of war into what it was in those barbarous times, when whole nations inundated the territory of other nations, and the weaker fell under the yoke of the stronger.' pp. 35—39.

M. de F. proceeds to consider Buonaparte as a politician, in which character he represents him as appearing to little advantage.

'Buonaparte weighed down the scales like Brennus, and cut the knot like Alexander. His Minister for Foreign Affairs was chief magistrate for all Europe, and ambassadors were but his inferior officers.'

In every negotiation which he could not decide by the sword, he failed. On one occasion only he conquered by policy.

'But degraded as political science,' says our Author, 'may have become, let us not sanction the prostitution of the term in reference to the most atrocious piece of deception that stains the annals of history: we may rather conclude that the man had no notion whatever of policy, since he seems to have known no resource but the cunning of the thief, where the power of conquest failed him.'

The Author denies Buonaparte any further glory, as a legislator, than that of giving his name to a code of laws. Upon this point our readers will not, probably, be satisfied with a vague opinion. If M. de F. had not the requisite information to enable him to form a competent opinion of the merit due to Buonaparte as a legislator, it would have been better if he had passed the subject over altogether. For our own parts, we should like to know more of the history of that singular compilation, the *Code Napoleon*. It would be curious, could we ascertain the share which Buonaparte had in the framing or modifying of its multifarious enactments. We must proceed with the delineation of his character.

‘ In political economy, and in finance, his ideas appear to have been vague and confused, without coherence or proportion, the grandeur and the very form of which melted into air like appearances in the clouds, so soon as you sought to fix them and to reduce them to practice. Satire itself could not have gone beyond flattery in aptness of expression, when it applied to him the term *great thoughts*, for this man’s thoughts were always greater than his faculties. He was a man who dreamed mountains at night, ordered them when he woke, and forgot them in the evening: He commanded beet-root to spring up,* and merinos to be yeanned, as he ordered men to die, making his administration to consist in a perpetual conquest, and imagining he was able to create, because he was able to destroy. He was in short, a man upon whom Providence,—as if it had been ordained that every vestige of him should quickly perish, set this peculiar seal,—that he should never undertake any thing that was not impracticable or useless. excepting what was actually injurious, in order that his fame might be reduced to that of splendid horrors or pompous nothings.’

‘ What could be expected from a man who had studied nothing but mathematics, his revolutionary employments having in early life deprived him both of inclination and leisure for the further pursuit of knowledge? Destitute of any idea of literature, of the sciences, or of the arts, he despised them, and was satisfied with governing as an engineer.

‘ As to the arts, what could he do for them? He could only debase and misapply them. This he did, whenever he meddled with them: dealing with the arts in the spirit of a conqueror, mistaking bulk for beauty, he rendered them gigantic and barbarous. He monopolized the productions of art like those of commerce, restricted painting to battles, architecture to trophies, and literature to panegyrics. Not content with preventing the production of master-pieces, he degraded those which former ages had produced, depriving them of country, of home, of native situation, of all that constituted their genuine value, for the purpose of heaping them up like a vast conscription; in one hall, under one light, in one view, by which all these admirable works, beheld too near, beheld in a crowd without trouble, without the illusion of feeling also, lost all their dignity, while the spectator lost his enthusiasm, and the arts their impulse. Science alone withstood his influence, only because nothing in science is of a relative value: the positive principles on which it rests are such as to prevent its losing any thing that it has once acquired.’

Such a man might indeed merit to be called an extraordinary man:—it was impossible he should attain to real greatness. He had none of the intellectual features of greatness: much less was he possessed of those moral principles which form the basis of sublimity of character. ‘ Yes,’ says M. de F.

* This alludes to his chemical speculation of superseding the necessity of importing English colonial produce, by extracting sugar from beet-root; and similar attempts equally abortive. Rev.

‘ he was an extraordinary man: it required no less than a century of absurd theories, and twelve years of practical exemplification of them, to exalt such a man to the throne, and to reduce all around him to the degradation of becoming his slaves.’

‘ When ambition with all the vices it includes, added to success with all the vices it develops, receives yet further aggravation from attaching to the person, not of a monarch who sets out from a throne, and finds almost all his road open before him, but of one who has sprung from the dregs of society, and has to cut out all his way; who starts as a general invader, and that at a period of civilization at which every man has a part assigned him, which he is able to defend;—such a man could but give birth to effects of a portentous description. The subjugation of a portion of the globe, is a trifle: the sacrifice of a proportion of the population is an evil soon repaired.

‘ These had been the achievements of Alexander, of Attila, of Jengis Khan. But the corrupting of a whole nation, the annihilation of all distinction between right and wrong, the rendering a people at once servile and irreligious, becoming the Mahomet of Atheism, and rasing, to their very foundations, all the materials from which the state might have been rebuilt:—This was a task prodigious, the work of a few years, but which perhaps it will require ages to undo. This is indeed an achievement which constitutes not simply an extraordinary, but a *unique* character.’ pp. 47.

‘ To complete the moral fitness of this man for becoming the scourge of mankind, he was led by natural disposition confirmed by education, to entertain not simply a *disbelief*, but rather a negative belief, absolute and universal, relative to all positive truths, whether belonging to religion, ethics, or metaphysics:—every thing was to be submitted to the rules of mathematical demonstration; he considered things Divine and human as alike a jest, or the mere sport of opinion, and admitted nothing to be certain but the problem of the geometer.

‘ Nature and education produced in him the strange compound of the most furious practical despotism, allied to the theory, the love and the profession of thorough republicanism; the old propensities of early youth, interwoven with his character, prompted him to unite a speculative liberty to an iron crown. In short we behold the instinct of the Jacobin with the conduct of the despot, two things at first sight incompatible, but at the bottom admirably subservient to each other, since the former leads to an uncontrolled license in the exercise of the latter. From these various endowments, there resulted, and that of necessity in a narrow mind which judges of every thing by its own standard, an indiscriminating contempt for all mankind, of whom he considered himself as a model; in this instance, perhaps, he had more ground for his opinion, than in most others, for if Tiberius justly despised Rome that could become the slave of a Cæsar, with how much more reason might Buonaparte despise France when it had become enslaved by a Corsican.’ pp. 50-1.

Here we must close our extracts from this intelligent pamphlet. The subsequent chapters are devoted to a consideration of the policy which the French monarch and the Allies have to pursue with regard to the Jacobin adherents of Buonaparte. Here M. de F. treads upon debatable and very delicate ground : but he completely succeeds in shewing in what complicate embarrassments the question of expediency, on the part of Louis and his ministers, had become involved.

With regard to the conduct of the Allies, one thing appears to us incontestibly clear, that they were fully justified in adhering to their declaration of the 31st of March, 1814, 'never to treat any more with Napoleon Buonaparte, nor with any of his family.*' His invasion of France can be considered only as the 'infraction of a solemn treaty concluded with his knowledge, and under his authority, and signed by his appointed plenipotentiaries.'

Whatever theoretical difficulties might be started as to the abstract legality of disposing of the person of Buonaparte, on the ground of his having been recognized, in the Treaty of Fontainebleau, as an independent sovereign, the title on which his *political* existence depended, was certainly destroyed by his violation of that treaty ; and his existence, as *ruler of France*, was incompatible with the safety or repose of Europe. So long as he retained the supreme power, he was himself the French nation : his principles and character individually represented those of the people over whom he presided, and whose energies he 'wielded at will.' 'The throne,' he declared in his memorable reply to the Legislative Body of the 1st of January, 1814, 'is the Constitution : every thing is comprised in the throne.'

'It was not then the man whom you had to consider, but the mass which he agitated ; the passions which he kindled ; in fact, the revolution personified in him.' The fall of Buonaparte, was the destruction of a system which had become identified with an individual, and terminated only with his political existence.

Let it not be forgotten that the peculiar nature of the despotism of Buonaparte, as resting altogether upon military power, rendered a system of aggression on his part necessary to the maintenance of his ascendancy. War has indeed too generally been the favourite game of princes, the *amende honorable* resorted to upon the slightest pretext of offended honour or disputed right, and the readiest method of aggrandisement.—But with Buonaparte war was no less a means than an end : the dream of universal empire with which he amused the national vanity of the French, was but the after-thought of ambition.—

* V. " Letter to the Right Hon. Lord Erskine, Appendix (A. A.)

War was not more necessary as 'a stimulus to relieve his own mind from the weight of a listlessness that would have destroyed him,' than it was to keep up the illusion of grandeur in the minds of the people, and to prevent the re-action of the unnatural energies of the army upon the other parts of the state. A period of external tranquillity is always dangerous to a usurper: the elements of which his power are composed, are too combustible to be safe in a state of inaction: it must therefore be his policy to create occasions that may carry off the waste energy of the excited passions, and hold out an indefinite object for the mind to feed upon.

The present state of France does not as yet allow us to judge how much or how little she has gained by the exchange of Buonaparte for a Bourbon; but so far as respects the general interests of Europe, the issue of the contest is a legitimate subject for triumph. The princes and potentates opposed to him, have indeed small right to speak of justice and retribution, or to treat as a culprit the man at whom they so lately trembled. In crimes he has been equalled, but his greatest offence in the eyes of rival despots, was his power, which enabled him to give effect to all the malignity of his will. His punishment is as signal as his former elevation, for while other tyrants, who have died with their crowns on, have found their panegyrists in the historians of later days, and still retain the splendour of a name, this man seems reserved to exhibit the essential meanness which may attach to the possessor of the highest degree of extrinsic power; the spell of his character is broken, and the pernicious influence of his successes, which had begun to work by producing something like emulation in the subordinate spheres of society, is, we trust, for ever destroyed.

The storm which lately threatened to overwhelm us, is past: but in a world, every particle of which is in constant fluctuation, where all is action and counteraction, it is in vain, while the surface is still heaving, to dream of permanent repose. But the short respite is precious, as it affords opportunity for sowing society with the seeds of better principles than have hitherto had room to germinate. Perhaps the blood that has been spilled may have power to impart even to the moral soil a degree of luxuriance. Perhaps twenty years of horrible carnage and desolation may not have been altogether in vain.

Art. IX. *Observations on certain Passages of the Old Testament cited in the Historical Books of the New Testament as Prophecies; and applied to Events there recorded, in Answer to Paine's Age of Reason. Part the Third. pp. 256. York, printed. Rivingtons, London.*

[IN an advertisement prefixed to these observations, the Author informs his readers, that the Republisher of Mr. Paine's work,

in England, has been imprisoned on account of the impious and blasphemous passages which it contains; and he very properly remarks, that this punishment is no answer to the objections of that writer against Revelation.

With whatever feelings we may view the opponents of Christianity and their productions, we should never think of visiting them with the terror of penal laws. Courts of justice are not the tribunals at which those who reject Christ, are to give account of themselves: their cause stands over to another bar, which alone is competent to detect the circumstances in which their hostility originates, to examine their motives, and to pass a righteous sentence upon them. We can never permit ourselves to consider prosecutions, fines, the pillory, and the jail, as in the order of means by which the truth is to be supported. Neither the Author, nor the first publishers of the Gospel, ever thought of associating the former with the latter, nor have they suggested the use of civil restraints and inflictions, by believers against infidels. Christian men are not authorized by the New Testament, (and it allows not of reference to any other code of directions,) to abridge the liberty, or injure the persons and property of their fellow creatures, under the pretence of maintaining its principles.

The only legitimate mode of warfare, in which a Christian can engage in the defence of religion, is, the use of argument, 'sound speech that cannot be condemned,' accompanied with benevolence and meekness, and enforced by a blameless deportment. Evil is to be overcome with good. Christianity obtains its triumphs, not by doing violence to the human conscience, but by the strength of its evidence, and the display of its excellence. It requires no assistance from the powers of the world, to aid its promulgation, and in all its conflicts with error, it trusts only to its own native energy for success.

We cannot help suspecting such persons as would employ force against the adversaries of the Gospel, of being possessed of a very imperfect acquaintance with its spirit and principles. Vengeance should have no place in a truly Christian mind. But are not the prosecution and incarceration of unbelievers, of a vengeful character? Have these any tendency to convince the mind of its errors, to remove prejudice, and to excite the understanding to the pursuit of truth? Can they be supposed to recommend Christianity to the attention of mankind, or to engage them in the serious investigation of its proofs? Assuredly not. If Christians would do justice to their profession, let them abstain from every kind and degree of coercion. If they would recommend revealed religion to the favourable notice of their opponents, let them approach them with the feelings appropriate to their own character. Let them adopt such conduct as will fully

manifest their confidence in the sufficiency of revelation to maintain its ground, without the terror of penal statutes, or the arm of human power. Let them express no alarm; let them betray no fears, when the severest examination of Christianity is going on, or when its enemies, through the penury or inefficacy of better means, resort to scurrility and slander. Forbearance towards those who resist the authority and evidences of revelation, is the indispensable duty of all Christians, who are taught by its precepts and examples not to revile when they are reviled, and are prohibited by the lessons which they convey, from assuming to themselves the power of judging and punishing on a religious account.

To punish men because they are not Christians, is no part of the business or duty of civil magistrates, whose office bears relation only to the civil rights and civil wrongs of society, and cannot therefore mix itself with religious questions, but by the most arbitrary invasion on the rights of conscience. To admit that they do well in prosecuting unbelievers, is to constitute them at once the judges of religion; and on the same ground that they punish infidels, they may punish persons whose views of Christian doctrine are different from their own. The civil magistrate may think deism of injurious tendency, and may therefore fine and imprison its abettors. In like manner may he regard some modifications of Christianity; and from the apprehension that Calvinistic sentiments, or Socinian tenets, are injurious in their tendency, and incompatible with the welfare of the community, he may proceed to put *them* down by force.

In the beginning, Christianity was every where spoken against, its friends were accused of turning the world upside down, and unquestionably the magistrates of those times thought it to be of pernicious tendency. The severity with which they treated the followers of Christ, may be justified on the very same ground on which prosecutions are in modern days directed against unbelievers, as persons whose principles are injurious to society. For, if the magistrates of one country be officially judges of religion, the magistrates of all countries are alike judges, and who does not perceive the endless train of injuries and absurdities which follows from such an assumption. There is no medium between the denial *in toto* of the right of magistrates to interfere in religion, and the acknowledgement of his right to exert his authority in every instance in which he shall be pleased to exercise it. 'If the magistrate be possessed of a power to restrain and punish any principles relating to religion, because of their tendency, and he be the judge of that tendency; as he must be if he be invested with authority on that account; religious liberty is entirely at an end; or, which is the same thing, is under the controul, and at the mercy of the magistrate, according as he

shall think the tenets in question affect the foundation of moral obligation, or are favourable or unfavourable to religion and morality*.

The jurisdiction of the magistrate properly and exclusively extends to the maintenance of the public peace, and to the preservation of public order; *actual* violations of these are just objects of his cognizance, and he is within the strict limits of his office, in calling offenders chargeable with them to account; but he oversteps the bounds of his office in every instance in which he presumes to try causes of religion. Let him confine himself to the former, and leave the latter to the arbitration of conscience, and to the judgement of God; and the affairs of both will be precisely in that state which the Author of religion has assigned them.

In the work before us, the Author attempts the removal of objections which have been alleged against the authority of the Evangelists, and which are founded on the use of passages in their writings, quoted from the Old Testament. We most certainly consider every effort to remove apparent or real difficulties from the Scriptures, as truly laudable, and duly appreciate every instance of successful exertion; but we cannot regard the objections which are here stated and examined, as of that kind which would first present themselves to a sober mind, intensely engaged in the investigation of the evidences of Christianity; or at which such a mind, on a full acquaintance with its pretensions and testimonies, would revolt, and deny its truth.

The proposition to be examined, is simply this: That Jesus Christ was the divinely appointed Author of a religious system of doctrines and precepts which are preserved in the writings of the New Testament. The evidence which supports this proposition, is most abundant. Had it relation to common historical facts, who would question such collections as those of Lardner, or such statements and reasonings as those of Paley, as highly satisfactory proofs? We have no interests identified with the reception of Christianity, which we can separate from the sincere belief of the truth; and having received the Gospel from the force of its own evidence, we must express our astonishment, that any person of upright mind, should feel so dissatisfied on the review of its testimonies, as to discard it,—that a fair examiner should rise from his deliberations on such a subject, and declare,—‘My assent to Christianity as true, would be unreasonable, it would be believing against conclusive evidence.’ It is not, therefore, it will be perceived, from the accurate adjustment of every particular in the Scriptures, if that could be accomplished, that we expect the opposition of unbelievers

* *Furneaux's Letters to Blackstone*, p. 52.

to the religion which they reveal, will be allayed. The discrepancies of Scripture are not the source of infidelity.

In the consideration of the greater number of the difficulties which come under his notice, the Author of these observations applies what he conceives to be a new principle; namely, that the passages against which the objections are directly pointed, are interpolations, or parenthetical comments. This principle he states in the following terms.

‘Whenever we meet with a passage, introduced in an awkward parenthetical manner; interrupting the thread of the history, or discourse; and, at the same time, apparently irreconcilable with other parts of the Scriptures; we need not greatly hesitate to pronounce it an interpolation, or a parenthetical comment of some ignorant transcriber.’ p. 165.

This principle is applied to John, ch. xix. v. 14. “And it was the preparation of the passover, and about the sixth hour;”—to those passages in the Gospels, which apply the prophecies of the Old Testament,—to events under the Christian dispensation;—in the phrase, “This was done that it might be fulfilled which was spoken by the prophet saying;”—to Matt. xxvii. 9, 10.—to Luke ii. 2. “This taxing was first made when Cyrenius was governor of Syria;”—and to some other passages. Though we do not mean to deny that remarks in the margin of an ancient manuscript may have been introduced into the body of the text in a transcriber’s copy, and have thus become mixed with the text; or that manuscripts of the New Testament have been improperly touched by the pens of scribes; we cannot admit that, because a passage interrupts the thread of history or discourse, and is at the same time *apparently* irreconcilable with other parts of Scripture, it is therefore an addition to the original text. The rejection of a clause or period, on sufficient critical authority, may be adopted as a mode of relieving a passage from embarrassment; but every sober critic will be averse to conjectural alteration. The ‘new principle,’ which has less of novelty than the Author imagines, is entirely of this latter description. It will we apprehend prove unsatisfactory alike to the friends and to the opponents of the Bible.

The following topics are among the subjects of discussion in these pages:—The prophecy respecting the child Immanuel, Isaiah vii. 10—17, and Matt. i. 2, 3. The Star in the East, and the journey of the Magi. The expected Messiah of the Jews. The slaughter of the Infants at Bethlehem. “He shall be called a Nazarene.” The prophecy in Isaiah ch. ix. 1—7. The thirty pieces of silver, and the manner of the death of Judas. A prophet like unto Moses, &c. &c.

Our limits do not admit of lengthened extracts; we cannot therefore furnish a specimen of the manner in which these several

topics are discussed. The following passage from the concluding part of the work, will leave on the reader's mind a favourable opinion of the Author.

' Mr. Paine objects to the slow progress of the promulgation of the plan of human redemption. And he proposes a scheme of his own; saying, " Had the news of salvation by Jesus Christ, been inscribed on the face of the sun and moon, in characters that all nations would have understood, the whole earth had known it in twenty-four hours; and all nations would have believed it." Now, I think, we may venture to assert, on the contrary, that if such characters had been inscribed on the face of the sun and the moon, at any given time; suppose when our Lord appeared upon earth; yet such men as Mr. Paine would, in after ages, have been very ready to assert that they were accidental; and that the original framers of Alphabets had taken their letters from these marks in the sun and the moon; and made them the arbitrary signs of sounds in constructing their Alphabetical Systems. And the supposition that they were originally designed for letters, would have been thought as absurd, as to suppose that the marks which we observe on the moon's surface, are really the effect of the existence of a man in that luminary.

' But after all Mr. Paine's parade of philosophy, and his high encomiums of natural religion; surely Newton and Locke were as great philosophers as he; and neither of them at all likely to take their (his) religion upon the credit or authority of priests, or of any other men, without due examination. And in truth they did not. Both of them examined the subject carefully; found the revelation contained in the Scriptures worthy of all acceptance; and spent much time and labour, in illustrating the more obscure and difficult parts of it.'

Art. X. *The Paris Spectator; or, L'Hermite de la Chaussée-d'Antin.*

Translated from the French by W. Jerdan. 3 vols. 12mo. pp. xii. 868. Price 18s. Longman and Co. 1815.

' A very German Milton indeed,' was the remark of one of our most celebrated literary characters, upon being told that Klopstock was the Milton of Germany; and we must say that the Author of the *Paris Spectator* is indeed a very French Addison. But the faults of the performance, perhaps, belong rather to the manners of the capital itself, than to the delineator of them; and if, instead of the sublime piety, the exemplary delicacy, and the original humour of Addison, the Hermit of *La Chaussée d'Antin* presents to us a mere repetition of impertinences, we ought, in justice, to contrast the days of 'good Queen Anne,' with modern times, and acknowledge that if Addison himself were to live again, and 'catch the living manners as they rise,' he would not be able to portray many characters sufficiently interesting to fix our admiration.

The Hermit begins his communications in a style *parfaitement*

à la Française. He informs his readers of a fact in one page and contradicts it in the next. It is, however, no more than Homer and Cervantes have done before him, therefore it shall pass without further comment, as well as the declaration, equally characteristic, in a subsequent paper, that he is too busy for the present, and never thinks of the future.

Those who wish to know the French manners as they really are, will find them correctly drawn in this work, which, though frivolous in its aim, monotonous in its delineations, and barren of reflection, may yet be of use in exciting the gratitude of an English reader for the surly independence of his own national character, when contrasted with the lightness and immorality of that of his neighbours. It may also act as a good illustration, at some future period, of the letters of a Madame du Deffand of the nineteenth century. It possesses so far the same merit with that Lady's effusions, the correspondence of Baron Grimm, and other works of a similar cast, that the characters are natural, as far as that word can ever be assimilated with anything French. At the mention of celebrated letter-writers we were, in imagination, instantly wafted to Madame de Sevigné's favourite retreat of the Rocks, walking with her at dusk in her long Mall, and listening to her regrets for the absence of her daughter; but our wanderings were soon recalled by the following picture of rural retirement in the present day.

' During winter, and without losing any of the pleasures of this brilliant season, they sigh for the return of spring, dream of nothing but walks by moonlight, breakfasts in dairies, and rural dances under the branches of the ancient oak: at last the month of May arrives; but the fine weather is yet uncertain, the mornings are too cool (for persons who never rise before noon), and besides, one would not like to miss the last concerts of the *Conservatoire*, which, after all, are much finer than the earliest songs of the nightingale. It would be desirable to set out upon the first of June, but the work-people have not yet put up the new billiard table, which is to be placed in the saloon, for the sake of conversation parties. All is ready by the 15th; the carts set out on the preceding evening, laden with trictrac tables, chess-boards, parcels of half dozen packs of cards, &c.; the children's tutor has laid in a plentiful magazine of romances; there is a complete collection of the proverbs of Carmontelle; as far as one can see nothing is forgotten which can minister a relish to the enjoyment of the beauties of nature, and the pleasures of the country. The departure is already a holiday. In advance, the young gentlemen on horseback, or in light gigs, precede the brilliant calash in which the young ladies are stowed; the grandfathers, the grandmothers and the monkeys bring up the rear in the ponderous berlin. They arrive at the mansion house; the first moments are delicious; they employ themselves in the arrangements of the apartments, an essential labour, and one which requires, in the mistress of a house,

nicety of tact, a feeling of propriety, an experience of the world, which can only be learnt in Paris. After the second day they never think of any thing but devising modes to forget the country and recal the amusements of the city. At eleven o'clock the bell rings to breakfast; but the ladies seldom appear: one has slept so ill that she has gone to bed again after the bath; another pouts; this has a messenger to despatch, and that a romance to finish. The greater part of the time they have a better reason than any of these, but they do not think it worth while to mention it; and besides, is it not agreed that the most perfect liberty is the privilege of the country? It is so simple as to be generally understood; and every one passes the morning as he lists. At five o'clock the first dinner peal warns the gentlemen that it is time to think of dressing; (for, notwithstanding the liberty which is enjoyed in the country, unlucky is he who, seduced by the fascinations of his walk, is so late as to arrive just as dinner is being placed on the table! Politeness forbids him to present himself in the undress of the morning; and he is obliged to lose those precious moments, in attending to his clothes, for which his appetite demands another employment.) At six o'clock all are met together in the saloon, bedizened as in a winter evening. It is announced to Madame that dinner is served; they proceed to the dining-room, where the marble pannels and gilt vases, ornamented with artificial flowers, remind you only of the luxury of the city; but when the dessert appears, the beauty of the fruits naturally provokes eulogies upon the country, upon which subject every one prepares to say the finest things in the world, when the master of the house, a sort of *procurante* senator, nips these embryo effusions in the bud, by informing his guests that these magnificent fruits were purchased at the *Halle*, and that he has only fruit trees with double flowers in his gardens. Rising from table, they adjourn to a sort of pavilion, whence Paris may be seen to its utmost limits, and where it is even easy to amuse oneself by counting the houses through a telescope levelled against the windows. The post hour arrives; they hasten to *re-descend* to the saloon to receive their letters and read the journals, which they snatch and scramble for as at the *Café Valois*. After their perusal, and the discussions which ordinarily ensue, they determine at last upon a promenade: but it is already eight o'clock, the season is moist, damps are dangerous; the young folks remain at billiards—the ladies will not go far. They return at nine o'clock, having only to fill up one more tedious hour before bed-time. Harmless sports are childish, cards very dull, conversation is soon exhausted; they play comedy; they choose a proverb of Carmontelle, and debate the parts; the disputes of the side-scenes are transplanted into the saloon; and if I may be permitted to speak the truth, it is in these petty squabbles that the moments least tiresome to them are consumed in the country. But even this resource fails, ennui gains ground, every one contrives to have business which furnishes a pretext for spending a day in Paris; these journies become more frequent, and the beginning of September brings definitively back again to their hotel, in the Faubourg St. Germain, a whole party of people who could right well have dispensed with leaving it.—Vol. I. pp. 34—39.

To compare the *Paris Spectator* with the *English Spectator*, and see at what an immeasurable distance Addison leaves M. Jouy, as well in wit and humour, as in sublimity of reflection, and tenderness of sentiment, it is right to select passages of a similar nature,—as the fine lady's journal in each, and Addison's reflections during a solitary walk among the tombs in Westminster Abbey, contrasted with M. Jouy's visit to the catacombs in company with a young beauty. There is a good paper on the Imperial Library, and another on the passion which the French affect for flowers. The Balcony of the Opera House, the Young Man's Day, the Dinner of Artists, and the Evening of the Great World, have the merit of painting to the life manners which, however, scarcely deserve painting at all. We subjoin the translation of the following little poem by Mr. Arnault, for the benefit of a certain description of old bachelors.

‘ *LE COLIMAÇON.*

‘ Sans amis, comme sans famille,
Ici-bas vivre en étranger ;
Se retirer dans sa coquille
Au signal de moindre danger ;
S'aimer d'une amitié sans bornes,
De soi seul emplir sa maison ;
En sortir, suivant la saison,
Pour faire à son prochain les cornes ;
Signaler ses pas destructeurs
Par les traces les plus impures ;
Outrager les plus tendres fleurs
Par ses baisers ou ses morsures ;
Enfin chez soi, comme en prison,
Vieillir, de jour en jour plus triste :
C'est l'histoire de l'Egotiste,
Et celle du Colimaçon.’

‘ *THE SNAIL.*

‘ With friends, with family unblest,
Condemn'd alone to dwell ;
If danger's least alarm molest,
He shrinks within his shell.
‘ Sole tenant of his narrow walls ;
His self-esteem profound ;
He issues when the season calls
To join the insects round.
‘ Impure his track, he winds his way
Among the shrubs and flowers ;
The fairest his selected prey,
He taints them or devours.
‘ Grown old, like captive mop'd and wan,
Forlorn at home he lies ;
Thus, snail-like, lives the selfish man,
And like a snail he dies.’

The last paper but one gives an account of the death of the Hermit, an event which we cannot regard as a public calamity. The manner of it is, however, worthy of note. Addison, on his death bed, sent for the young Earl of Warwick, that he might see in what peace a Christian could die; but Monsieur l'Hermite, when he finds that he is not likely to remain much longer in the world, avows his intention of making the most of the time before him, drinks burgundy to the health of Louis the XVIII. requests a song during the dessert, and feeling that a crisis is approaching, solicits a *tête à tête* with a lady, jocularly adding, that fifty years before he durst not have asked such a favour. So much for a French teacher of morals!

The translation is so unequal that it is difficult to imagine it the production of one hand. It is not free from grammatical errors, and is disfigured by such use of *will* and *would*, for *shall* and *should*, as can never have been learned on this side of the Irish channel. The style is generally easy and correct; though such simple phrases as to announce dinner, (*on a servi*) and to breakfast alone, that is to say in a *boudoir*, or pouting closet, are rendered literally by 'Madame is served,' and 'one pouts.' The first and second volumes of the translation are dedicated to Mr. Canning, in a style sufficiently panegyric. The third to Mr. Freeling, in a still higher vein of flattery. Mr. Jerdan seems to think himself very fortunate in being able to "seize the opportunity for a second dedication." What a happy man he must have thought M. Galland, the Translator of the *Arabian Nights*, who availing himself of every break in the Narratives, prefixed a separate dedication to each of his "Thousand and one Nights."

Art. XI. *Practical and Familiar Sermons, designed for Parochial and Domestic Instruction*. By the Rev. Edward Cooper, Rector of Hamstall Ridware, and of Yoxall in the County of Stafford. Vol. III. Second Edition. pp. 329. Price 5s. Cadell and Davies, 1815.

MR. COOPER is too well known to the religious public, from the extensive circulation of his former volumes, to require from us a lengthened account of the third volume of his "*Practical Sermons*." Plain, scriptural, practical in the highest sense of the term, argumentative and yet familiar, systematically clear without being obviously systematic, they are such as could not, we think, have been preached, and will not, we trust, be circulated, without producing the most beneficial impressions.

A Sermon is a composition entirely *sui generis*: it is to be estimated by rules quite different from those which apply to other literary productions. It may possess excellences in common with them, but these will form its accidental and subordinate qualities. It may be eloquent, but the eloquence of the pulpit will

be something quite different from oratory ; it may be logical, but its reasonings will be of a cast wholly foreign to the science of the school-men ; it may be characterized by discrimination, learning, or taste, but these qualities will assume so particular a character, when exercised on subjects of Christian theology, that they will not be recognized by the mere scholar, or the mere man of taste, who judges of a sermon as of other ethical compositions. A Sermon may appear to display nothing beyond mediocrity of talent to him who has no notion of the nature of the knowledge which it required in its author, and which it aims to impart. It may seem to be of all writings the dullest, only because the feelings and the interests to which it relates, are of an order to which the experience of the individual is as yet a stranger, and with which his sympathy cannot hold communion. The reasonings of the preacher are grounded on premises of which the world take no cognizance. His powers of eloquence, or his simple hortatory effusions, have for their object, to alarm, to impress, to stimulate, or to console the mind in reference to a class of subjects belonging to a purely spiritual science, the perception of which supposes the exercise of faculties wholly spiritual.

We may select many a striking passage from such a volume as the present, and yet we shall present little that may appear admirable to readers unacquainted with the power of Divine truth: our extracts will at the same time exhibit but very partially the chief merit of these Discourses, which consists in their adaptation, as a whole, to purposes of general usefulness. We shall, however, adopt the usual method of conveying to the reader an idea of the style of these compositions.

The volume contains twenty Sermons ; the first is entitled 'The Gospel Message.' We were surprised to find this subject connected with the words of Ehud in the third chapter of Judges. "I have a message from God unto thee." The practice of applying the words of Scripture to a purpose they were never designed to answer, and in a sense foreign from their original meaning, is highly exceptionable and dangerous in its tendency. This is the only instance of the kind in the volume ; but we regret that so judicious an author should give the slightest countenance to this system of accommodation. The range of Scripture is wide enough to preclude all pretence of necessity for this sort of ingenuity.

There is an admirable Sermon, (Sermon vii.) on 'the tendency to weariness in well-doing.' Among the causes of this tendency, Mr. Cooper particularizes, our 'natural fickleness of mind.' 'First emotions insensibly subside: the mind being accustomed to witness the same scene, ceases to take the same lively interest in it:—a want of success in our efforts to do good,' and the

'unkind and injurious treatment,' they may sometimes have brought upon us, are temptations to us to grow weary of well-doing. The preacher proceeds to 'offer some considerations which may help to oppose this tendency.'

'1. Consider the example of Jesus Christ. This example is binding on all his followers. They are bound, so far as they are able, to walk in his steps, and to do as He did. Nay, it is their *interest*, their *privilege*, no less than their duty, to have the same mind with Him, and to be conformed to His image. How then does his example bear on the point in question? Was He weary in well-doing? Did any of the causes which we have mentioned, induce Him to desist from his work and labour of love? Far otherwise. His whole life was spent in doing good to the bodies and souls of men. This was the great object which He proposed to Himself. This was the merciful office which He had assumed, and we never find Him weary of his undertaking. Remember to how much personal inconvenience, fatigue, and self-denial He put himself, that He might fulfil his gracious design, and minister to the temporal and spiritual wants of others. On some occasions we see Him depriving himself of rest, on others of food, rather than disappoint the expectations of those, who came to Him for instruction or relief. Remember how little encouragement He met with in his charitable attempts. Notwithstanding the mighty works which He did, the cures which He performed, the blessings which He dispensed wherever He came, how few believed on Him! How small a number of those, among whom He went about doing good, were induced to receive and honour Him as a Prophet sent from God! Even such as had recourse to Him as a Physician for their bodies, yet, in general, rejected Him as a spiritual Saviour. Remember further, what ingratitude, reproach, and persecution He encountered throughout the discharge of his office! With what unthankful and even injurious treatment was his kindness frequently repaid! His enemies, instead of being reconciled by his miracles of love and mercy, only hated Him the more for these proofs of his Divine authority. The more good He did, the more perversely were they set against Him, and the more maliciously did they seek his life. Remember all these things: and think what temptations He was under to become weary in well-doing. But He yielded not to these temptations. He withstood them all. He endured unto the end. He patiently persevered in well-doing. He healed the servant of the High Priest, who was come out to seize Him. He prayed for his murderers. He forgave the thief, who had reviled Him on the cross. Are you a disciple, a follower of Jesus Christ? Then go, and do Thou likewise. Be not weary in well-doing.

'2. Consider, what has been the conduct of Jesus Christ towards *yourself*. Has he been weary of doing good to *you*? From the hour of your birth He has been doing you good. Every day his kindness towards you has been renewed. To Him you are indebted for life, and health, and strength; for food and raiment, and friends; for every thing which has made life pleasant or comfortable. But He has added to these temporal blessings still greater mercies, even spiritual

blessings. He has bestowed on you the means of grace and salvation. He has continued them to you until this very day. He has daily vouchsafed to you fresh supplies of his Spirit, to warn, to strengthen, to direct you. But while He has been thus forward and ready to do you good, have you not been backward in profiting by his mercies? Have you not abused his kindness, turned his very gifts into occasions of sin, and presumed on his long suffering and forbearance so far, as even in a degree to sin on that grace might abound? Have you not slighted the salvation, which He has offered you? Have you not profaned his Sabbaths, neglected his worship, despised his word, and resisted his Spirit? In short, have you not done enough to wear out his patience? Have you not been so unthankful, and unholy, so perverse, and provoking, that He might justly have been weary of doing you good, and might long ago have ceased to shew you favour and kindness? But this has not been the case. Even now He is daily overlooking many offences, daily passing by many provocations. And shall you then be weary of well-doing to your fellow-creatures? Freely you are receiving, freely give. Let the Lord's conduct towards you, be the rule of your conduct towards others. Let his patience and unwearied kindness to you, be the measure of your patience and kindness to them. When He shall be weary of bearing with your infirmities, and of ministering to your wants; then, and not till then, deem yourself at liberty to grow weary in well-doing towards your weak and necessitous brethren.' pp. 103—107.

The following clear and forcible statement of the leading points in the system of the Gospel, occurs in a Sermon upon 2 Tim. i. 8. It is entitled 'mercy in that day.'

'If in that Day we find not mercy of the Lord, we are lost, and miserable for ever. This is a truth indeed which is generally admitted. Most men will readily confess, that they stand in need of mercy; but few, it is to be feared, understand what this confession implies. Do we understand it? There can be no doubt but that we all entertain a hope of finding mercy of the Lord in that Day: and the Lord grant that we may all find it. But while we entertain this hope, do we rightly understand what it means? Are we sensible what mercy is; what hoping for it presupposes; what, by professing that we hope for it, we allow ourselves to be?—Let us further consider these points.

'Mercy is another word for grace. It is an act of free and unmerited favour. It is shewing kindness to one who has no claim to it, and is totally undeserving of it. This idea of mercy should be clearly conceived, and constantly kept in view. Men sometimes say, that such a person *deserves* to have mercy shewn to him! But this is a very incorrect and careless way of speaking. A man can never *deserve* mercy. There may be some circumstances in his case, which may make him more particularly an object of compassion, or may induce us especially to shew mercy to him in preference to some others: but neither these, nor any other circumstances in his case, can give him any *claim* to mercy. The very supposition of such a claim would totally contradict every idea of mercy. When a criminal by his offence has forfeited his life, and is condemned to die; the King from

pity to the offender, or from some other considerations best known to himself, may grant a pardon and remit the sentence. Here is mercy, an act of free, unmerited grace to the undeserving, and the guilty. But to say that there could be any thing in the criminal which gave him a *claim* to mercy, would be to talk absurdly. If indeed he has been unjustly condemned, then he may reasonably claim to have his sentence remitted, and we may truly say that he *deserves* a pardon. But in this case, the reversing of the sentence, the grant to him of pardon, is an act not of mercy, but of justice. The King in restoring him to life and liberty does not even display his clemency; he merely frees an injured man from a sentence, which never ought to have been passed upon him. The very idea then of *mercy* naturally shuts out all idea of *merit*. These two things are totally contrary to each other, and can never exist together. Observe what St. Paul says on this subject. He tells us plainly that Mercy, and Merit, or in other words, Grace, and Works, imply a direct contradiction in terms. "If (says he) it is by Grace, then it is no more of Works: otherwise grace is no more grace. But if it be of Works, then it is no more of Grace: otherwise work is no more work."* A thing cannot at the same time be both a Gift and a Debt. If it be a gift, it is not a debt; if it be a debt, it is not a gift.' pp. 217—19.

'It is to be feared that many, when they talk of hoping to find mercy, mean in fact to say that they hope to find *justice* in that Day; and that their hopes of being favourably received then are built, not on God's free mercy, but on their own merits, and on their secret claims to reward. We may judge this to be the case from the language which is often heard from persons, and the dispositions which are frequently seen in them, while yet they profess to trust only in the Divine Mercy. When asked to give a reason of the hope that is in them, what reason do they give? They say they hope to find mercy with God, 'because their sins have been so few, or their good actions 'so many; because they owe no ill will to any one, or are so much 'better than many of their neighbours; because they have been 'kind, or just, or charitable; because they have read their Bible, 'have said their prayers, and have frequented the house of God.'—This is their language. But, my brethren, what does such language prove? It proves that those who use it are trusting, not to the mercy of God, but to their own merits. Their ground of hope is something in themselves. They think that they have in them some good thing, which will recommend them to their Judge, and claim his favour. But such recommendations, such claims will yield no consolation, no security in that day. All such self-righteous pleas must fail. The vanity of them will then be fully seen. Whatever excuses for their sins, whatever boastings of their goodness men may now make, in that day "every mouth shall be stopped, and all the world "become guilty before God." Mercy then will be the only plea. Then every heart will cry, "Enter not into judgement with us, O "Lord; but have mercy upon us according to the multitude of thy frequented for the sake of the privacy which it allowed him, he was

* Romans xi. 6.

"tender mercies."—And blessed will those be who then find mercy, for they only shall be saved, and shall enter into the joy of their Lord.' pp. 221, 222.

Art. XVI. *Memoirs of Francis*, commonly called *St. Francis de Sales*, Titular Prince and Bishop of Geneva Translated from the French. With a Preface and Notes by the Translator. 12mo. pp. 226. Price 5s. Longman and Co. 1814.

ONE of the discouraging signs of the present times, is the revival of Popery, with a degree of vigour, a spirit of intolerance, and a grossness of feature, scarcely inferior to what it exhibited in its most persecuting ages. No man of an enlightened and benevolent mind, and especially no zealous Protestant, can have witnessed certain recent occurrences in various parts of Europe, without mingled sentiments of disgust and alarm. The tone of arrogance assumed by the Head of the Roman Church, his restoration of the intriguing Order of the Jesuits; the bigoted and sanguinary proceedings of his dutiful and devoted son Ferdinand of Spain; the re-establishment of the odious Court of the Inquisition in that oppressed kingdom; the mummeries lately practised in France, by the authority, and under the direction, of its present Rulers; and the persecution of the Protestants in the southern provinces of that ill-fated country,—to which may be added the Protest of the Catholic bishops in Belgium against the mild and tolerant constitution of their present Sovereign, claiming in the most arrogant language, political influence and power;—all these facts concur to prove that there is, in the very system of Popery, an inherent and incorrigible tendency to intrigue, intolerance, and the grossest superstition.

But while we affirm this, and while the melancholy confirmation of our statement is immediately before our eyes, we most cheerfully acknowledge that there has appeared at times much latent but sincere piety within the pale of that Communion, and that it has given to the Christian Church some of its brightest ornaments, and some of its most zealous advocates. In proof of this, it is only necessary to mention the names of *Pascal*, *Fenelon*, and *Francis de Sales*. The life and writings of the latter of these distinguished individuals are less known in England than those of the two former, and indeed it must be admitted, that they do not lay claim to so high a degree of reputation, except among Catholics. But the public is indebted to the compiler and translator of the interesting little volume before us, for bringing under their notice the memoirs of a man, who was unquestionably in his day the firmest pillar of the Church to which he belonged. The following sketch of his life will not, we think, be unacceptable to our readers.

Francis de Sales was born A. D. 1567. He was descended from one of the most ancient and illustrious families in Savoy. At a very early period he gave the most gratifying indications, both of genius and piety. 'At an age,' says his biographer, 'in which we believe that we do much, if we can instruct children by amusing them, the little Francis made it both his business and his pleasure, to read pious books, to receive instruction, to attend Divine worship, to solicit his parents on behalf of the poor, and to retrench whatever he could from his own allowances for their assistance.' (p. 2.) He received his elementary education at the college of Annecy, from tutors of considerable eminence, belonging to the order of Jesuits, by whose instruction he made early and rapid progress in almost every department of literature. 'As his attachment to piety never gave him a distaste for study, so the pleasure which he found in study never abated his piety. The first fruit of his study was a conviction, that as all that he was, and all that he knew, came from God, so he ought to consecrate himself to God without reserve, and he resolved to do so.' (p. 4.) When he had scarcely entered his twelfth year, he embraced the clerical profession, preparatory to which he received the tonsure in 1578. To the austerities and seclusion connected with the views he entertained of religion, are probably to be ascribed that deep tinge of melancholy which overspread his mind in early youth, and those gloomy apprehensions with which he was occasionally exercised. One of these distressing seasons is thus described by his biographer, together with the manner in which his peace of mind was restored.

'About this time he was severely proved. Darkness and trouble were suddenly spread over his mind, dryness and aversion took possession of his heart. All in which he had hitherto so much delighted, pious exercises, good works, meditation, prayer, study, every thing wearied him, every thing repelled him, all became a burden to him. In this afflictive dispensation, the enemy took occasion to suggest the most desperate idea, which a person who loves God can entertain. Francis, at his instigation, believed himself a reprobate. What a subject of despair for him, whose greatest delight it had hitherto been, to look forward towards eternity, as that period wherein he might possess the plenitude of Divine Love! Henceforth his days passed without comfort, and his nights without sleep. He neither ate nor drank but on compulsion, and he spent all his time, when alone, in mourning and in weeping; while the presence of those whom he could not avoid seeing, imposed a constraint upon him, and prevented the free indulgence of his grief. His condition became, in a short time such, that they began to fear for his life.

'But God permitteth not his servants to be tempted above what they are able to bear. As Francis was one day pouring forth his sorrows before the Almighty in the church of St. Stephen, which he

led, in the anguish of his heart, to pray, that "if it should one day prove his misery to be condemned to hate God eternally, he would at least grant him the grace not to continue one moment in this life, in which he should not love him with all his might." This fervency of prayer in Francis prevailed. The peace of heart which he required was granted him, and the cause of all his malady being removed, he returned home with gladness, and such an air of health, as caused his preceptor, and those who had despaired of his life, a surprise equal to the pleasure so sudden a change afforded them.' pp. 5—8.

In his 17th year he was removed from Annessy to the University of Padua, where greater literary advantages were enjoyed, but which also proved a scene of great temptation. Surrounded by a crowd of dissolute youths who ridiculed his piety, and endeavoured to triumph over his virtue, he was called to the exercise of a degree of firmness of conduct, little inferior, perhaps, to that for which Joseph is celebrated in the Sacred Writings.

After having completed, with a high degree of reputation, his academical course, Francis entered upon the work of the ministry, and rapidly passed through the several stages of ecclesiastical preferment; being quickly nominated Provost of Annessy, (an office equivalent to an English Deanery) and, almost immediately afterwards, Coadjutor to the Bishop of Geneva. Here he came into close contact with the Dissidents from the Catholic Church; many of whom, it is said, he restored by his mild and conciliatory deportment, no less than by his arguments to have restored to the bosom of *Alma Mater*. Such was his zeal in this service, and so high was his reputation, as a Champion of the Papal See, that he received a special commission from Pope Clement VIII, to undertake the conversion of the celebrated Reformer, Theodore Beza. This Heretic, however, proved above his match, and the only effect he could produce by all the soft words, and hard arguments he employed, was to melt the Reformer into tears; tears which the Catholic biographer ascribes to the convincing force of the Provost's reasoning, but which Protestants would rather be disposed to ascribe to Beza's regret, that so good and amiable a man should be contaminated by the communion of so worldly and deluded a Church.

The ecclesiastical dignities of Francis did not, however, render him inactive. He was in labours most abundant, and in performing the duties of his office, he encountered dangers and hardships from which it is probable the most zealous *Methodist* of the present day would shrink.

As one instance, among many which might be produced, of the zeal with which he laboured in this mission, it may be recorded, that while he resided at Thonon, he was obliged to go every day to the

fortress of Allingues to celebrate mass. The river Durance intervened, and often, when the river was impassable by reason of the broken and floating ice, he laid down upon a log of timber, and steering himself by means of his legs and arms, he crossed and re-crossed the river the same day, and that with as much tranquillity, as if he had been accommodated with a boat, or a bridge.' pp. 21—22.

If credit can be given to the Catholic historians of those times, the personal exertions of Francis were the means of winning over more than 70,000 Calvinists and Zuinglians, to the Roman Catholic Faith. Had he been the instrument of winning from sin to holiness an equal number, his name would have indeed deserved to be had in everlasting remembrance. But what the nature of their conversions was, may be too clearly inferred from the testimony of a contemporary of great celebrity, the Duke of Sully, who speaks thus of one of his most distinguished converts, the *Duke de Lesdiguières*.

“ I did not even except Lesdiguières, their (the Protestants) Achilles, provided that he waited for this extremity to separate himself from them. In reality, without judging too rashly of this officer, it might be confidently asserted, that the only religion capable of fixing him, was that which could secure him the possession of his riches, and the authority he had always exercised throughout his province.” p. 72.

In 1602, Francis was consecrated Bishop of Geneva, an office for which he was peculiarly fitted, both on account of his self-denying habits, and his zeal in defending the Catholic religion. Few of his ecclesiastical brethren would be disposed to envy him an appointment which could not fail to expose him to considerable danger, and the emoluments of which the Genevese Dissidents had appropriated to their own use.

Upon the duties of this office, however, he entered with great zeal, and continued to discharge them with unabated diligence, till his death, which took place in 1602, at Lyons. An intelligent traveller who in 1667, visited the monastery within whose walls he expired, has given the following statement of the last moments of this distinguished prelate.

“ We visited the room where he died; and poured out our souls in prayer close to the very bed, from which the soul of this eminent saint departed from earth, to behold the glory of his Lord. This place might indeed be termed a garret, rather than any thing else. It is now a sort of lumber-room in the roof of the gardener's lodge, who still occupies the lower apartments, and talked, with tears, of the blessed St. Francis, often repeating his last words, ‘ O! my God, my desire is to thee. As the hart panteth after the water-brooks, so panteth my soul after thee, O God! Yes, mine eyes shall behold thee, and not another; my heart and my flesh rejoice before the living God! I shall enter his gates with thanksgiving, and his courts with praise! I will sing the mercies of the Lord for ever and ever. O, when shall I appear before my God in Zion. He, Jesus,

618 *Persecutions of the Protestants in the South of France.*

“is a faithful God, and a Saviour! He was the Lamb slain for the sins of the whole world. He shall wash out my sins, and blot out my transgressions.” pp. 92—93.

About fifty years after his decease, in consequence, we are told, of the odour of sanctity that perpetually emanated from his grave—the miracles which were performed at his tomb—his powerful intercession at the court of Heaven, for all true Catholics,—he was honoured with a formal beatification from the hands of Alexander VII., and his festival is annually observed by the Church of Rome, on the 29th of January.

We might extract much interesting and valuable matter, from the pious apophthegms, memorable sayings, and instructive anecdotes, which form the greater part of the volume before us; but we shall content ourselves with referring our readers to the work itself, in which they will find much useful information compressed into a very narrow compass, and presented in an interesting, though somewhat inelegant form.

Art. XIII. *Statements of the Persecution of the Protestants in the South of France, since the Restoration of the Bourbon Family*: containing a Petition addressed to Louis XVIII. by the principal Protestants of Nismes; a Narrative in Defence of the Protestants of Lower Languedoc, which was laid before the King, &c. Together with a Prefatory Address, and a Summary of the Sufferings of that Oppressed People, from the earliest periods, &c. By the Rev. Ingram Cobbin. Second Edition, with many important additions. pp. xxviii. and 119. Price 4s. London, Ogle and Co. 1815.

FOR more than twenty years the British nation has been engaged in war against the succession of terrifying monsters which modern France has engendered. We have fought against revolutionary France, republican France, consular France, and imperial France; and at last, we have conquered. We have displayed unexampled energies; we have lavished rivers of the blood of our children; we have incurred five hundred millions of additional debt, to bow us down to the dust, to fill our land with paupers, to depress our manufactures, to ruin our agriculture, and to crush our posterity. But we have deposed Buonaparte, and we have restored the royal house of Bourbon.

If the princes of that illustrious house had disapproved the tyranny of Buonaparte, as much as they abhorred his person, and trembled at his name; if their gratitude to the British Government and the British nation had borne any proportion to the transcendent generosity which received them, fed them, restored them, and again restored them;—the afflictive details of this pamphlet had not existed.

In several of the Southern Departments of France, the most industrious, wealthy, and respectable part of the population is Protestant. On the first restoration of Louis XVIII. they par-

took of the general joy which all men of peaceful and virtuous habits then entertained. They exulted in the downfall of the military tyranny, they confided in the public professions of the King, and their churches resounded with praises and prayers and congratulatory discourses on the events which they regarded as so auspicious to the peace and happiness of Europe.

But it was not long before they had just reasons for apprehension. Reports were triumphantly circulated, that now no religion but the Roman Catholic would be suffered in France. Threatenings of the most ominous kind were disseminated. The disastrous appearances received a mysterious aggravation, in the line of the tours and progresses of a Prince and Princess of the House of Bourbon. The enemies of the Protestants proceeded to many acts of insult and injury; they boasted of encouragement from an exalted quarter; and no evidence was furnished to refute their boastings.

But it was on the second restoration of the Royal Family, that the most dismal portents were realized. Troops of low and sanguinary wretches have acted again, on a smaller scale, the horrors of Paris—September 1792. These mobs have paraded the streets, crying, *Give us the blood of the Protestants!* In many instances they have had their gratification. The sacking of the houses of their victims has rewarded and stimulated their exertions. Not a few of the Protestant inhabitants, and those among the very respectable ranks, have been massacred. Hundreds of families have fled to seek shelter in the mountains and deserts, leaving their property to the rapacious hands of the unbridled mob. Several places of worship have been destroyed. Children have been torn from their parents to be re-baptized by the Catholic Priests. Pillage, cruelty, and horrid obscenity, have seemed to possess the privilege of reigning and triumphing. The municipal authorities have been unable, and some of them have not been willing, to protect the helpless victims, or to repress the troops of incendiaries and assassins. One of the banditti, who boasted of having with his own hand killed thirteen Protestants, was arrested; but he was soon set at liberty, and rewarded by promotion in the National Guard. This wretch has continued his atrocities, long indeed without restraint; but he has been lately again arrested, liberated by his confederates, and we are happy to learn (Nov. 21.) by the firmness of General de la Garde, remanded to prison.*

* It appears from subsequent information, that, on the last journey of the Duke d'Angouleme to the South of France the Protestants petitioned him for liberty to re-open and re-occupy their churches, from which they had been for months excluded. This petition was, it seems, granted;—it would have been more satisfactory, had the interference of his Royal Highness superseded the necessity of such

Three or four months ago, a most respectable petition was presented to Louis XVIII. imploring his protection in the most affecting terms. It was received coldly, and honoured with no reply. A pamphlet was hastily drawn up, with the title, *Complaints of the Protestants of Lower Languedoc*: but it had scarcely issued from the press, when it was suppressed by the police of Paris.

These melancholy facts are chiefly deduced from the documents contained in the pamphlet before us. Our space does not permit many extracts. The first of the following passages is from a very interesting letter of the aged and worthy senior pastor of the Church at Nismes, M. Desmont; whose name may now with safety be published, since *the blood of his martyrdom has flowed*.

‘I have a very imperfect idea of your British and Foreign Society, Sunday Schools, and your Missionary and Bible Societies; but I have learned, with great satisfaction, the admirable design of dispensing Bibles in every known language, and the noble and generous sacrifices made by those Societies; and I pray that He who is the beginner and finisher of our faith, may favour them with his choicest blessing, and prosper his work in their hands. O how glorious it is thus to go on in the work of the Lord, and to consecrate that temporal prosperity which Heaven has bestowed on your happy country, to the advancement of religion, and for the good of your fellow-creatures!’—Jan. 10, 1815.

‘Scarcely was Louis arrived the second time in the capital of his kingdom, when—the South of France was soon thrown into the most horrible confusion, the old cry of “Enemies to Church and State” was revived, the Protestants were stigmatized as Buonapartists, and the most abandoned wretches, having branded them with an opprobrious name, conceived that, by hunting them down with unabated cruelty, they should merit the name of Bourbonists, and make their slaughtered corpses the *stepping stones to favour and power*. To detail the base ingratitude, gross obscenity, disgusting superstition, and infernal cruelties, practised during this shocking attempt to exterminate the Reformed Churches from the soil of France, would, under present circumstances, be as imprudent as unavailing. You will find in the pamphlet accompanying this letter,* some things that will shock the humanity of English bosoms. Happy, happy Protestants of that favoured land! No rude, infuriated mob shouts through your streets and villages, “Give us the blood of the Protestants! Let us wash our hands in their blood! Vive le St. Barthélemy!”—It is me-

an application. Unhappily, however, the above named General, who was commissioned to give effect to the Duke’s tardy acquiescence, was assassinated on the Sunday morning by a sanguinary and ferocious mob. This is the second General Officer who has fallen a victim to a cruel fanaticism.

* The “Defence of the Protestants of Lower Languedoc.”

Persecutions of the Protestants in the South of France.

lancholy as afflicting to think that, under the reign of a sovereign so naturally mild as Louis XVIII. and *within the reach* of so many Protestant Princes, who have twice placed the august family of the Bourbons on the throne of France, in the 19th century, so many Protestants should have been pillaged and massacred, and the authors of these crimes allowed to triumph *with impunity* over the bleeding bodies of their innocent victims!" p. 105.

It cannot be necessary to say to any friend of humanity, that this is a subject which calls for the interference of the British Ministry and its negotiators, in a manner infinitely more imperious than questions of territory and commerce. What a painful reflection it is, that we, *Britons and Protestants*, have restored the Pope to his temporal dominion, and the Kings of Spain, Sardinia, and Naples to their patrimonial states;—but we have never made, or attempted to make, one stipulation in favour of the greatest of all earthly blessings, a blessing inseparable from man's highest interest and hope, the LIBERTY OF RELIGIOUS PROFESSION AND WORSHIP! What is the guilt of this omission in the sight of the Righteous God, and what must be its inevitable consequences, our souls shudder to think. If to all this guilt, we add insensibility to the cry of blood from our martyred fellow-christians in France, may it not be feared that we shall then have filled up the measure of our iniquities, and "wrath will come upon us to the uttermost?"

We would implore, in the most earnest and impassioned manner, all our readers to pour out their ardent prayers to the All-merciful God, and to use their utmost influence with men, that this reproach and ruin may be rolled away from us.

* * We have heard that the General Body of Dissenting Ministers have held a meeting at the Library in Redcross-street, on this interesting business; and that a deputation appointed by them to make application to Government, has been received with great attention by the Earl of Liverpool, and assured of the determination of his Majesty's Ministers to interfere promptly and with zeal on behalf of the French Protestants. In the mean time, heart-rending accounts are pouring in, from most respectable characters at Montauban, Bourdeaux, &c. confirming and amplifying all that we have heard of the atrocities perpetrated. We also are particularly gratified by the information that the Dissenting Ministers of London have determined to make in their congregations, and to recommend to their brethren throughout the kingdom, COLLECTIONS for the pecuniary relief of the thousands who are suffering the loss of all things from this renewed kindling of the fires of persecution.

ART. XIV. SELECT LITERARY INFORMATION.

**** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

In the press, Eighteen Sermons, selected from the MSS. of the Rev. Philip Henry, A. M. including the last sermon which he preached. To which will be added, the Funeral Sermon for Mr. Henry, preached by the Rev. F. Talents, A. M. also the substance of a Sermon preached on the same occasion, by the Rev. Matthew Henry, from his father's dying words. The Sermons, of which none have ever been before published, will form an 8vo. volume, of about 400 pages. The Editor, Mr. Williams, of Shrewsbury, has selected them from the original MSS. in the handwriting of the venerable Author. It is well known that the Rev. Matthew Henry, in compiling his great work, the Exposition of the Old and New Testament, was considerably indebted to the numerous papers of his revered Father; and it is somewhat singular that none of the productions of Philip Henry have hitherto been laid before the public.

Preparing for publication, Travels of Ali Bey, in Morocco, Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, between the years 1803 and 1807. Written by Himself, and translated into English. Ali Bey has been long known to Men of Science in various parts of Europe. Travelling as a Mussulman and Prince, he has been enabled to give, among much curious matter, some new and interesting relations, which no Christian has ever had the opportunity of doing. The work will make two volumes quarto, illustrated by about one hundred Plates.

Messrs. Longman and Co. will shortly publish a new edition of the History of Fiction; being a Critical Account of the most celebrated Prose Works of Fiction, from the earliest Greek Romances to the Novels of the present age, By John Dunlop: in 3 vols. post 8vo. beautifully printed by Ballantyne, uniformly with Mr. Ellis's Early English Romances.

Also, a second edition of a Treatise on some Practical Points relating to Diseases of the Eye. By the late John Cunningham Saunders. Illustrated with eight Engravings, and a Portrait of the Author, in 8vo.

The Antiquary, a Novel, by the Author of Waverley and Guy Mannering, will shortly appear.

Medico-Chirurgical Transactions, published by the Medical and Chirurgical Society of London, Vol. VI. in 8vo. is in a state of forwardness.

Mr. Sharon Turner has in the press, the second volume of his History of England, containing the History of the Reigns of Edward I. Edward II. Edward III. Richard II. Henry IV. and Henry V.—Also the History of Religion in England—the History of English Poetry, and of the English Language and Prose Literature.

Paul's Letters from his Kinsfolks, being a Series of Letters from the Continent, are nearly ready for publication.

Mr. J. G. Parkyns has nearly ready for publication, Monastic and Baronial Remains, in 2 vols. royal 8vo. illustrated by upwards of 100 engravings.

In the course of next Spring will be published, the Botanist's Companion, containing descriptions of all the Plants growing wild in this Country, and also such as are cultivated for the purposes of Medicine, with an account of their virtues, preparation, &c. Also, descriptions of the Nature, Uses, and Culture of the British Grasses, and other Plants useful in Agriculture, the Arts, and Rural Economy; with the best modes of forming Meadow and Pasture Land. To which is added, a familiar Introduction to the study of the Linnæan System of Botany, for the use of persons who wish to acquire a knowledge of Plants. By W. Salisbury. In 2 vols. duodecimo. The Uses and Culture of Plants have engaged the particular attention of the Author for the last thirty-

five years, part of which time he has devoted to the conducting of experiments for the Board of Agriculture, which gave him an opportunity of ascertaining many useful facts relative to the British Grasses, &c. not before noticed.

Mr. A. Nesbit has just finished a Treatise on Practical Mensuration, in eight parts.

In the press, and speedily will be published, *Travels in Beloochistan and Sinde*, accompanied by a Geographical and Historical Account of those Countries, with a Map. By Lieut. Henry Pottinger, of the Hon. East India Company's Service, Assistant to the Resident at the Court of his Highness the Peishwa, and late Assistant and Surveyor with the Missions to Sinde and Persia. Illustrated by a Map. In one volume 4to.

In a state of forwardness, a History of the City of Chester, from its foundation to the present time. Illustrated with five engravings, by G. Cnutt, in 8vo.

Dr. Farre's *Morbid Anatomy of the Liver*, Part III. and *Pathological Researches*, Part II. will shortly appear.

Mr. Greig will complete the *Border Antiquities of England and Scotland* in December.

Mr. Britton has now completed the *History and Antiquities of Salisbury Cathedral*, forming one handsome volume, in imperial and medium 4to. to correspond with the *Architectural Antiquities of Great Britain*, and crown and super-royal folio, to correspond with *Dugdale's Monasticon*.

Dr. Valpy has just completed the third edition of his *Greek Delectus*.

The Rev. Samuel Burder, M. A. has in the press, a new edition, being the fifth, of his work, entitled *Oriental Customs*; it has been revised throughout, and instead of forming two series of references to various passages of Scripture, the whole will now be incorporated in one arrangement. The first volume will comprise the books of the Old Testament to the end of Solomon's Song. The second, from the beginning of Isaiah to the end of the New Testament. Additions will be made to the extent of nearly 100 pages of entirely new matter, containing extracts from some recent valuable Travels, and a copious list of Eastern literature. It will be ready for publication by the 1st of January, 1816.

Preparing for publication, by subscription, *Thoresby's Ducatus Leodiensis*: a new edition. By Thomas Dunham Whitaker, LL. D. F. S. A. Vicar of Whalley, and Rector of Heysham, in Lancashire. In one volume folio, illustrated with numerous engravings.

The Speeches of the Right Hon. Edmund, Burke are in a state of forwardness.

In the course of December will appear, 1. *The Life of James the Second, King of England*, collected out of Memoirs writ of his own Hand; also, *King James's Advice to his Son*; and that *Monarch's last Will*, dated Nov. 17, 1688. The whole to be edited, by order of his Royal Highness the Prince Regent, by the Rev. J. S. Clarke, LL. B. F. R. S. Historiographer to the King, Chaplain of the Household, and Librarian to his Royal Highness.

2. *The entire Works of Henry Howard, Earl of Surrey, and Sir Thomas Wyatt, the elder*. Containing much new and curious matter, with Notes, Critical and Explanatory, &c. &c. By G. F. Nott, D. D. F. S. A. late Fellow of All Souls College, Oxford. The publication will be comprised in 2 vols. 4to. embellished with highly finished portraits, &c. The number printed will be limited to 50 copies on royal 4to. and 400 on demy 4to.

In a state of forwardness, *Witt's Recreations*, refined and augmented with ingenious Conceits for the Wittie, and *Merrie Medicines for the Melancholie*. Printed from the edition of 1640. To which will be added, some Prefatory Remarks and Memoirs of Sir John Mennes, and Dr. Smith. And *Wit Restor'd*, in severall select Poems not formerly publish'd. London, 1658. Also, *Musarum Deliciæ, or the Muses Recreation*, containing severall Pieces of Poetique Wit. London, 1656. The three Works to be printed in two volumes, with all the Cuts re-engraved by Mr. Bewick.

Preparing for publication, an Essay on the Chemical History and Medical Treatment of Urinary Calculi, with Plates. By Alexander Marcet, M. D. F. R. S. one of the Physicians to Guy's Hospital.

Mrs. Opie has in the press a new Novel, entitled *St. Valentine's Eve*.

Messrs. Longman and Co. will shortly publish, *Compositions in Outline*, from Hesiod's Theogony, Works and Days, and the Days. Engraved by J.

Blake, from designs by John Flaxman, R. A. Professor of Sculpture to the Royal Academy. Folio size, to correspond with the Outlines from Homer.

In the course of December will appear, a new edition (consisting of only 100 copies) of *Censura Literaria*, containing Titles, Extracts, and Opinions of Old English Books, especially those which are scarce. By Sir Egerton Brydges, Bart. K. J. M. P. In ten volumes, 8vo.

Dr. Aikin has in the press, *Annals of the Reign of George the Third*.

Dr. Bateman will shortly publish the fifth Fasciculus of a Series of Engravings of Delineations of the Cutaneous Diseases, comprised in the Classification of the late Dr. Willan.

Mr. William Daniell has made great progress in the remaining numbers of his *Voyage round Great Britain*.

Mr. John Scott, Author of the *Visit to Paris in 1814*, has in the press in an octavo volume, *Paris Revisited in 1815*, by way of Brussels; including a Walk over the Field of Battle at Waterloo; Observations on the late glorious Military Events; and Anecdotes of the Engagements; a View of the Capital of France when in the occupation of the English and Prussian Troops; a minute Account of the whole Proceedings relative to the removal of the plundered Works of Art from the Louvre, with Reflections on this Measure; concluding with a Chapter on the Political Temper and Condition of France, and the Character of the Bourbon Government.

Early in December will be published, a Practical and Familiar Exposition of the Thirty-nine Articles of Religion of the United Churches of England and Ireland. By the Rev. H. C. O'Donnoghue, A. M.

Four Letters of Sir Matthew Hale to his Children: 1. Concerning their Speech; 2. On keeping the Lord's Day; 3. On Religion; and 4. On Recovery from Sickness; with a Memoir and a Portrait of the Author, will be published in a few days.

A new and enlarged edition of Aristotle's Dissertation on Rhetoric, by D. M. Crimmir, Esq. of the Middle Temple, is in the press. It has the advantage of a copious Index, and forms a large volume in 8vo.

Dr. Gregory, of the Royal Military Academy, has in the press, and will publish in the month of January, 1816, an Introduction to Plane and Spherical

Trigonometry, with their application to the Determination of Heights and Distances, to Projections of the Sphere, Dialling and Astronomy. The Work is meant for the use of Pupils at Mathematical Seminaries, and of "first-year-men" at College.

The Rev. Charles Dewhurst, of Bury St. Edmunds, has issued proposals for publishing, *The Letter and Spirit of Christian Divinity*; or Fifty-two Sermons on a connected course of Evangelical subjects. To accommodate the lower classes of society, the work will be published in about forty monthly numbers, price 6d. each. The whole will form two octavo volumes.

Mr. Chambers is proceeding in arranging a mass of materials for a Biographical Dictionary of Living Artists, which is intended to be published as a companion to the Dictionary of Living Authors. Immediate communications from Artists will be received by Mr. Colburn, the publisher.

In the press, and speedily will be published, *Closet Prayer the Duty of all Christians*, proved and illustrated by the example of pious Believers. By Oliver Heywood, B. D. one of the ejected Ministers. Revised, with a short sketch of his Life, by the Rev. Joseph Kerby, of Lewes.

In the press, the History and Antiquities of the Abbey Church at Bath. Illustrated by eight engravings of the Ground Plan, Views, and Architectural Detail, including an account of the principal Monuments, and Anecdotes of the most distinguished persons interred in the Church. By John Britton, F. S. A.

Also in a state of forwardness, Britton's *Beauties of Wiltshire*, vol. 3, to complete the Work, which will embrace historical and descriptive Accounts of the Towns, Antiquities, Seats, &c. in the northern part of the County; also a neatly engraved Map of Wiltshire, and engravings to illustrate the immense Druidical Temple at Avebury, St. John's Church at Devizes, Chippenham, &c. &c. In the letter-press will be given a particular Account of the Temple at Avebury, with histories of Malmsbury and Laycock Abbeys, a Bibliographical Catalogue, an Index, &c. —As only 250 copies of this volume will be printed, gentlemen are desired to send in their names immediately. It will be published in or before June 1816.

Mr. Wm. Savage proposes to publish by subscription, *Practical Hints on De-*

corative Printing; in which will be given Instructions for forming the finest black and coloured printing inks, for producing fine presswork, and for printing in colours, with specimens engraved on wood.

Mr. James Bedingsfield, Apothecary to the Bristol Infirmary, will soon publish, in royal 8vo. a Compendium of Medical Practice, illustrated by Cases and Observations.

Mr. L. S. Boyne has in the press, *Cursory Remarks on the Physical and Moral History of the Human Species*, and its connections with surrounding agency.

Dr. Busby is preparing a new edition of *Musical Biography*, comprising Memoirs of all the eminent Composers and Writers of the present day.

An edition of the *Purple Island*, a poem, by Phineas Fletcher, with a Dissertation and explanatory Notes, in an octavo volume, will soon appear.

Mr. Thomas Keith has nearly ready, a third edition of his *Introduction to Plane and Spherical Trigonometry*, and the *Stereographic Projection of the Sphere*.

There is now printing, under the patronage of the Hon. East India Company, and at their sole expence, a Dictionary of the Chinese Language, by the Rev. R. Morrison. The Work is to consist of three parts: the first, Chinese and English, arranged according to the Chinese Radicals; the second, Chinese and English, arranged alphabetically; and the third, English and Chinese. The whole will be comprised in three or four volumes, royal 4to. The work will contain forty thousand characters. The derivation of the character will be noticed, and its meaning illustrated by examples. Specimens of the Chuen wan, or ancient Seal Character, and of the present Tsaoutsze, or Running-hand, will be given. It is intended to publish the Work in parts, and it is hoped a first part will be completed in 1816. A specimen of the above Work may be seen at Black, Parry, and Co.'s, Leadenhall-street, where also the names of persons desirous of becoming subscribers will be registered.

Mr. Leigh announces a Work of peculiar interest, comprising a faithful Narrative of the late Revolution in France, from the landing of Bonaparte at Cannes, to his departure for St. Helena; including a connected and im-

partial History of the causes, progress, and termination of the Conspiracy of 1815; and particularly a most minute and circumstantial Account of the memorable Victory of Waterloo. The Work is in great forwardness, the Plans, &c. are in the hands of the Engravers, and the whole will be completed early in January. Authentic communications from military Gentlemen will be esteemed a peculiar favour.

During the first week of December will be published, handsomely printed in 4to. containing four hundred pages of Letter-press, with fifteen engravings executed in the first style of the art, price 1l. 5s. in extra boards, Volume the First, Part I. of a Supplement to the fourth and fifth Editions of the *Encyclopædia Britannica*. To this first part of the Supplement to the *Encyclopædia Britannica* is prefixed—Dissertation I. exhibiting a General View of the Progress of Metaphysical, Moral, and Political Philosophy, since the Revival of Letters in Europe, by Dugald Stewart, Esq. F. R. S. Lond. and Edin. &c. This Supplement will consist of five volumes, similar in size to the principal Work; and accompanied with engravings. The second Part of Vol. I. will be published early in February.

Mr. Oldfield has nearly completed his *Representative History of Great Britain and Ireland*, so long expected. The valuable documents which he has lately procured, will leave no cause to regret the delay.

James Simpson, Esq. Advocate of Edinburgh, has just published *A Visit to Flanders*, in July, 1815, in a small volume, with a plan of the battle of Waterloo.

Mr. Elton is about to publish a new and improved edition of his *Translation of Hesiod*, uniform with his specimens of the Classic Poets.

An elegant pocket edition, in three volumes, of the Works of Ovid, from the text of Burmann, is just ready for publication. This forms one of a complete series of the Latin Poets and Historians, publishing under the title of the "Regent's Classics." The Authors already published are Horace, Virgil, Terence, Juvenal, and Persius and Lucan.

Dr. Carey is about to publish a new and improved edition of his *English Prosody*.

Mr. Pope is preparing a new edition of his *Abridgement of the Laws of the*

Customs. It will make its appearance as soon as he is enabled to avail himself of the alterations which may be expected to take place at the ensuing meeting of Parliament.

Mr. W. Jones's History of the Waldenses, a new edition, enlarged to 2 vols. 8vo. will be published in the course of the month of December.

In January next will be published, an Essay on a more efficient mode of Classical Instruction in its early stages, together with a statement of its practical application, in which the general principle of the new mode of Education is systematically applied, and other im-

provements suggested. By R. Keynes, of Blandford.

Jonah, the Seatonian Prize Poem, by the Rev. J. W. Bellamy, M. A. of Queen's College, Cambridge, will be published in a few days.

We have the pleasure to announce, that a new Establishment is about to be formed, to be called *The Minor Institute*, which is intended to afford all the advantages of a Select Library, a Reading Room, and Lectures, Literary and Scientific, on terms suited to the circumstances of the middle and industrious Classes. See the Advertisement on our Cover.

Art. XV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life and Writings of the Rev. Andrew Fuller, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society. By J. W. Morris, 8vo, with a Portrait. 12s.

Private Hours of Napoleon Buonaparte, from his earliest years to the period of his Marriage with the Archduchess Maria Louisa. Written by Himself, during his Residence in the Island of Elba. 2 vols. 12mo. 12s.

EDUCATION.

A Comprehensive Astronomical and Geographical Class-Book, for the use of Schools and Private Families. By Margaret Bryan. Illustrated by Plates. 8vo. 9s. 6d.

An Introduction to Prudence, or Directions, Counsels, and Cautions, tending to the prudent Management of Affairs in Common Life. Compiled by Thomas Fuller, M. D. foolscap 8vo. 5s. boards.

CLASSICAL LITERATURE.

Tracts and Miscellaneous Criticisms of the late Richard Porson, Esq. Regius Greek Professor in the University of Cambridge. Collected and arranged by the Rev. Thomas Kidd, A. M. Trinity College, Cambridge. 8vo. 14s. boards. A few copies are printed on large paper, price 1l. 4s.

HISTORY.

The Culloden Papers: comprising an extensive Correspondence, from the

year 1625 to 1748, which throws much new light upon that eventful Period of British History; but particularly regarding the Rebellions in 1715 and 1745; and including numerous Letters from the unfortunate Lord Lovat, and other distinguished Persons of the time; with occasional State Papers of much historical importance. The whole published from the Originals, in the possession of Duncan George Forbes, of Culloden, Esq. To which is prefixed an Introduction, including Memoirs of the Right Hon. Duncan Forbes, many years Lord President of the Court of Session in Scotland. Illustrated by engravings of the Lord President Forbes; of Charles Edward Stuart, Son of the Pretender; and of Fac-similes of the most interesting Signatures. 4to. 3l. 3s.

An Authentic Narrative of the Campaign of 1815; comprising a Circumstantial Account of the Battle of Waterloo, by a Staff Officer in the French Army; and forming a Sequel to the Campaign of 1814, by M. de Beauchamp. 8vo. 4s.

MEDICINE.

A Complete Treatise on Veterinary Medicine, Volume the Fourth. By James White, of Exeter. With Plates. 6s. boards.

MISCELLANEOUS.

The Moral Tendencies of Knowledge; a Lecture delivered before the City Philosophical Society, Dorset-street. By Thomas Williams. 2s.

The Report, together with the Minutes of Evidence and an Appendix of

Papers, from the Committee appointed to consider of provision being made for the better Regulation of Madhouses in England. Ordered by the House of Commons to be printed, July 11, 1815. Each subject of Evidence arranged under its distinct Head, by J. B. Sharpe, Member of the Royal College of Surgeons. 8vo. 13s. boards.

Essai sur les Medailles Antiques des Iles de Cephalonie et d'Ithaque. Par C. P. de Bosset, Lieut.-Colonel au Service de sa Majesté Britannique. 4to. 15s. boards.

The Student's Journal, arranged, printed, and ruled for receiving an Account of every Day's Employment, for the space of one Year. With an Index and Appendix. Post 8vo. 4s. 6d. half-bound.

A Complete Key to the Almanack, explaining the Fasts, Festivals, Saint's Days, and other Holidays in the Calendar, with the Astronomical and Chronological Terms, &c. &c. Alphabetically arranged for the easy reference of Families and Individuals, and intended as a School Book for the instruction of Youth. By J. Bannantine. Price 2s. 6d.

A Catalogue of Books in various Languages and Classes of Literature, including One Thousand Articles, ancient, curious, and rare. By James Rusher. Reading. 2s. 6d.

The Reading Guide and Berkshire Directory for 1816. 9d.

A Course of Lectures on Dramatic Art and Criticism. Translated from the Original German of A. W. Schlegel, by John Black. 2 vols. 8vo. 11. 4s.

The Important Results of an elaborate Investigation into the mysterious Case of Elizabeth Fenning; being a detail of extraordinary Facts discovered since her Execution: including the Official Report of her singular Trial, now first published, and copious Notes thereon. Also, numerous authentic Documents; an Argument on her Case; a Memorial to his Royal Highness the Prince Regent; and Strictures on a late Pamphlet of the Prosecutor's Apothecary. By John Watkins, LL. D. With thirty original Letters, written by the unfortunate Girl while in Prison; an Appendix, &c. 8vo. 6s. 6d.

POLITICS.

A Narrative of the Events which have taken place in France, from the landing of Napoleon Buonaparte, on the

1st of March, 1815, till the Restoration of Louis XVIII. To which is added, an Account of the Present State of Society and Public Opinion. In a series of Letters. By Helen Maria Williams. 8vo. 9s. 6d. boards.

Travels in France, during the Years 1814-15. Comprising Observations made during a fixed Residence of five Months, on the Political State of the Country, the Manners and Character of the People, and the Effects of the Military Despotism of Napoleon; and containing an authentic Collection of Anecdotes, illustrative of his Character. To which is added, a Register of the Weather, for the use of Invalids. 2 vols. royal 12mo. 16s. boards.

POETRY.

The Field of Waterloo, a Poem. By Walter Scott, Esq. 8vo. 5s.

THEOLOGY.

Biblical Gleanings; or a Collection of Scripture Passages, generally considered to be mistranslated, with proposed Corrections: also the important Various Readings in both Testaments, and several other Matters elucidating the Sacred Writings, &c. By Thomas Wemyss. 8vo. 7s. 6d. boards.

Remarks upon that part of the Bishop of Lincoln's late Charge to the Clergy of his Diocese, relative to the Bible Society, and to the Intercourse of Churchmen with Dissenters. 8vo. 1s. 6d.

Justification by Faith without Works, or St. Paul and St. James reconciled: a Sermon. By the Rev. T. Young, Rector of Gilling near York, &c.

Asiel; or the Young Convert described. By the Rev. T. Young, of Zion Chapel, Margate. Third edition. 12mo. 6s.

Lectures on the Sacred Poetry of the Hebrews. Translated from the Latin of the late Right Rev. Robert Lowth, D. D. Prælector of Poetry in the University of Oxford, and Lord Bishop of London. By G. Gregory, D. D. F. A. S. 2d edition. 2 vols. 8vo. 11. 1s. boards.

Biblical Cyclopædia. By W. Jones. Part III. With coloured Maps 7s. 6d. N. B. Part IV. will complete the Work.

Lectures on Scripture Parables. By William Bengo Collyer, D. D. F. A. S. &c. 8vo. 14s. boards.

Thirty-four Sermons on the most interesting Doctrines of the Gospel. By

Martin Luther. To which are prefixed, *Memoirs of his Life*, by Philip Melancthon, &c. 10s. 6d.

TOPOGRAPHY AND TRAVELS.

An Account of the Kingdom of Caubul, and its Dependencies in Persia, Tartary, and India; comprising a View of the Afghann Nation, and a History of the Doorannee Monarchy. By the Hon. Mountstuart Elphinstone, of the Hon. East India Company's Service; Resident at the Court of Poona; and late Envoy to the King of Caubul. Il-

lustrated by 2 maps and 16 plates, 14 of which are coloured. 4to. 3l. 13s. 6d.

A Picture of Italy; containing Sketches of Manners, Society, and Customs, and an Itinerary of Distances: to which are prefixed, Directions to Travellers, and Dialogues in English, French, and Italian. By Henry Coxe, Esq. with a map and plates. Royal 18mo. 14s.

Travels in France during the years 1814-15; comprising a Residence at Paris during the stay of the Allied Armies, and at Aix, at the period of the landing of Buonaparte. 2 vols. 16s.

TO CORRESPONDENTS.

The following Articles are designed to appear in the January and February Numbers. *Gibbon's* Miscellaneous Works; *Horsley* on the Psalms; *Bakewell, Kald,* and *Cuvier* on Geology; *Wordsworth's* White Doe of Rylstone; *H. M. Williams's* Narrative of Events in France; *Brown's* History of Missions; *Good* on Job; *Klaproth's* Travels; *Lewis and Clarke's* Travels; *Dunlop's* History of Fiction; *Chateaubriand's* Recollections of England, America, &c.; *Culloden Papers*; Letters from the North of Scotland, &c. &c.